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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. VI.—(LXVI).—MAY, 1922.—NO. 5.

DEVOTION TO THE HOLY GHOST—A PASTORAL ASSET.

I.

THE popular liturgy of the ages of faith contains devotions to the Holy Ghost called "Postylls Fast"—that is, Apostles' Fast, because they were to commemorate the preparation of the Apostles for the reception of the Holy Ghost during the nine days that intervened between Ascension Thursday and Pentecost Sunday.

Then they returned to Jerusalem from the mount that is called Olivet, which is nigh to Jerusalem, a sabbath's journey.

And when they were come in they went to an upper room where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James Alphaeus and Simon Zelotes, and Jude the brother of James.

These all were united in prayer continually, with the women and Mary the mother of Jesus, and with the brethren.

And when the days of Pentecost were accomplished . . . there suddenly came a sound from heaven . . . and filled the whole house. . . . And there appeared to them parted tongues as it were of fire.

And they were all filled with the Holy Ghost. (Acts I and II.)

The gift of tongues in divers languages is but the symbolic expression of the priestly and pastoral power to interpret God's truth to every class of people, to fulfil the mission—"Preach unto every creature"—which Christ gave to His Apostles. In medieval times the feast of Pentecost and the nine days preparation for it were kept as events of great importance and as an incentive not merely to gratitude for the gifts of faith

and its sacramental accompaniments, but also to a renewal of spirit. The guilds, that is to say the lay folk with their trade unions, celebrated the Descent of the Holy Ghost by dramatic pageants, and the confraternities and Knights of the Holy Ghost kept the spirit of interior devotion alive by external avowals.[1] To the clergy the week prior to Pentecost was a time of special prayer and meditation, of retreats and pilgrimages to neighboring shrines.

With the spirit of the Crusades, and the completion of the first millennium after the establishment of the Church of Christ, special devotions to the instruments of the Passion and to the great heroes of the faith whose example served to rouse the flagging spirit out of conventional habits of piety to fresh fervor by the stimulus of new presentations of the Divine Mercy, gradually took the place of the primal worship of the Paraclete, whom Christ had promised to His disciples to take His place in the future Church as teacher, consoler, preserver of the faith. During the thirteenth and fourteenth centuries the devotion to the Holy Ghost manifested itself in charitable monastic foundations such as the Congregation of the Hospital Brothers and the "White Sisters" of the Holy Ghost (1212-1214) in Italy; later, in the efforts of Andrea Bondimerio, who in Venice founded the Canons of the Holy Ghost under Augustinian observance. Early in the eighteenth century we have Blessed Louis Grignon, and after him René Mulot, organizing the secular clergy under rule for battle against a peculiar modernizing intellectual tendency, while the Daughters of the Holy Ghost renew the devotion in Catholic Brittany. The establishment of a Royal Order of the Holy Ghost by Henry III of Anjou is but a record or survival of the "Chevaliers du Saint Esprit au Droit Désir", of which Fr. Stadelman speaks,[2] as a Knighthood in the fourteenth century. Then came the establishment of the Congregation of the Fathers of the Holy Ghost and the Immaculate Heart of Mary, due to Father Libermann's missionary spirit, for the salvation of the Negro race, in the middle of the nineteenth century. Their apostolate is world-wide, and works in harmony with the

[1] See art. "Whitsuntide in Olden Times", ECCL. REVIEW, Vol. XL, pp. 687 ff.
[2] See "Knights of the Holy Ghost", ECCL. REVIEW, Vol. L, pp. 667 ff.

Fathers of the Divine Word, whose saintly founder, Fr. Arnold Jansen, had a special devotion to the Holy Ghost. Of this devotion he left a living monument in the Congregation of Sister Servants of the Holy Ghost who, as both active and contemplative aids, support the Fathers of the Style missions.

II.

The revival in England of popular devotion to the Holy Ghost appears almost simultaneously with the establishment, during the last century, of the Orders under the same title in Germany. The impulse is closely interwoven with the devotion to the Sacred Heart, and acts like a breath from heaven fanning the flames that issue from the symbol of the Incarnate Love of Jesus. The ostensible restorer and propagator of the devotion, which acted as a searchlight directed toward the Tabernacle of the Blessed Sacrament, was Henry Edward Manning. At a time when he was discussing the beauty of Catholic devotion with Faber, Newman, Ravignan in Rome, and drawing Aubrey de Vere, and even men like Thackeray, toward the appreciation of the Holy Ghost's ruling in the Church, he wrote: "Oh, if souls would but know and love the Sacred Heart, we might beat our spears into reaping hooks." [3] The spiritual taste of the fine minds drawn to the Church amid the Oxford controversies, realized the close connexion. "The heavenly gift of the Spirit," Newman had said from the pulpit of St. Mary's, "fixes the eyes of our mind upon the Divine Author of our salvation. By nature we are blind and carnal; but the Holy Ghost by whom we are newborn, reveals to us the God of mercies, and bids us recognize and adore Him as our Father with a true heart." [4] In this eternal mission of the Holy Ghost, animating the Church militant to a realization of the personal dwelling of Christ among men, Cardinal Manning as well as Newman saw in later days the secret of a revival of the missionary spirit among the secular clergy. "The Comforter who was to come instead of Christ must have vouchsafed to come in the same sense in which Christ came . . . not merely in the way of gifts or

[3] *Life,* by Leslie, p. 105.

[4] *Parochial and Plain Sermons,* II, Whitsunday.

of influences or of operations . . . but He comes to us as Christ came, by a real and personal visitation."[5] It was Manning who induced Leo XIII to proclaim in his Encyclical "Divinum illud munus" (9 May, 1897) the magnificent qualities and prerogatives of the devotion to the Holy Ghost over all other devotions in the Church, and its particular virtue as a fiery tongue that inflames the priestly and pastoral heart, and draws it to the personal love and service of Jesus.

III.

On 5 May, 1895, the Sovereign Pontiff prescribed a certain form of prayers to the Holy Ghost to be recited by priest and faithful for the restoration of Christian principles in social and domestic life, and for the securing of peace among princes. The Novena enjoined later was to secure the same end, but it was also to be a permanent reminder of the indwelling in the Church of the Divine Spirit who creates, strengthens, leads, and perfects every work of the shepherd for his flock. Note how Solomon, the priest king, under the influence of a special inspiration speaks:

> Thou hast chosen me to be king of Thy people, and a judge of Thy sons and daughters.
>
> And Thou hast commanded me to build a temple . . . and an altar in the city of Thy dwelling place.

These two central commissions of the pastoral office become the subject of the king's beautiful prayer for wisdom:

> O God of my Fathers and Lord of mercy, who hast made all things with Thy word, and by Thy wisdom hast appointed man that he should have dominion over the creature made by Thee, give me wisdom that sitteth by Thy throne, for if one be perfect among the children of men yet Thy wisdom be not with him, he shall be nothing regarded. (Wisdom 11.)

To give to this consciousness of the pastoral need of the Divine Spirit in the Church a renewed permanency, Leo XIII speaks with supreme authority:

> We decree and command that throughout the entire Catholic world a nine days' devotion begin in preparation for the feast of

[5] *Parochial Sermons*, ibid.

Pentecost, this year, and every year hereafter, for all time to come, in every parish church and in other churches and chapels according to the judgment of the Ordinaries.

The Pontiff takes pains to remind the bishops the following year that this devotion is not to be neglected. Besides the rich store of indulgences applicable to the living and the souls of the departed, he urges the recitation of the chaplet of the Holy Ghost. It is a devotion almost wholly neglected, if not entirely unknown to the body of the faithful. Yet it is rich in suggestive meditation and might well be made the pastoral devotion at certain seasons of the year when we prepare our children for Confirmation or at the Pentecostal novena. The mysteries are five:

The Holy Ghost overshadows the Virgin Mary.
The Divine Spirit in the shape of a dove rests upon Jesus at His baptism.
The Divine Spirit leads Jesus into the desert.
The Holy Ghost descends upon the disciples at Pentecost as the Paraclete in the Church.
The Holy Ghost enters the heart of the baptized in the Sacrament of Confirmation to make it His temple.[6]

A signal prerogative of the devotion to the Holy Ghost is the fact that it does not withdraw us from the central Presence of Jesus in the Blessed Eucharist or the adoration of His Sacred Heart; and that it equally easily unites itself with devotion to Our Blessed Lady as the Temple of the Holy Ghost and the Tabernacle overshadowed, in which Jesus dwells.

In its catholicity the devotion to the Holy Ghost absorbs and at the same time emphasizes all other special devotions in the Church. One feels a certain unreality when, on entering a church, he sees crowds of the faithful before a shrine of some particular saint richly illuminated, while the altar of the Blessed Sacrament is in obscurity, as though the King were forgotten in the eagerness to propitiate some of His ministers. We may understand the psychology of it all and find it natural

[6] Cf. ECCL. REVIEW, Vol. XXVII, p. 306. An excellent selection of prayers during the Novena is contained in a little pamphlet published by the Angel Library of the Redemptorist Fathers, Boston, under the title *Apostles' Fast or Novena to the Holy Ghost,* 1909.

enough, but it is not supernatural and must strike the soundly true Christian as puzzling.

IV.

There is a further profit in this devotion to the Holy Ghost; and it concerns the priest and pastor more directly.

The Pentecostal Spirit, who was to take the place of our Lord with His Apostles and disciples, came to the Upper Room, to the cenacle where the Holy Sacrifice in the Consecration of Christ's Body and Blood had taken place. His coming was not confined to the Apostles, but extended to "the women and Mary the Mother of Jesus and the brethren". It is remarkable, however, that the Apostles are mentioned first and singly by name; and then the holy women and Mary; as if some special prerogative were attached to, first of all, the Apostles and next to that devout womanly society which was somehow regarded as distinct from and prior in importance as an organ of the Holy Spirit, to the "brethren", that is the congregation of the faithful. Priests and religious are thus singled out even before Our Blessed Lady, although she must be regarded as the Queen of both, as instruments of the Pentecostal mission in the Church militant. Mary stands indeed apart in any case by reason of her having received the fulness of grace, in the overshadowing by the Holy Ghost, when the Angel announced to her that she was to be the Tabernacle of the Holy Child. At Pentecost there is question of another infusion of graces.

The Paraclete, who takes the place of Christ as the living and life-giving, the teaching, strengthening and restoring or healing Saviour, is to act chiefly through the apostolate of the priesthood. The religious communities of women who supplement and complete the work of the missionary clergy by their gifts as teachers of the young and by their mother instincts perfecting the care for the poor and the sick, under the protectorate of Mary the Mother of Mercy, enjoy the fruits of the Holy Ghost in a special manner, apart from "the brethren" —that is, the faithful in general. But they are only instruments of and dependent upon the Apostles, the parochial and missionary clergy. These are mentioned in the first place and singly by name as the recipients of the gifts that flow from

the descent of the Divine Spirit. Pentecost is an Apostle's feast, the day on which Peter, John, James, Andrew, and the rest, receive each his special consecration and vocation, for "He that descended . . . that He might fill all things", gave, as St. Paul tells us, "some apostles and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." [7]

While each of the apostles represents some particular class of the priesthood charged with the care of souls, the catechist and preacher, the pastor and doctor, who build up, under the direction of the overseeing shepherd, the Church of Christ, there are certain fundamental, creative and ordering currents of the Divine breath that must be preserved in every priest if he would fulfil the mission of his apostolate. These emanations of the Paraclete are fanned into burning zeal, or fervor of devotion and eloquence, or into power to transform, after purifying in the crucible, or into lights that guide, that inspire great undertakings for God's glory, by the daily renewal of the consciousness: "I am a priest of God".

To this consciousness we are helped indeed by the reverence, the manifestations of childlike dependence on the part of the faithful to whom we transmit the gifts of the Holy Ghost. Although a priest may transgress or forget the conventionalities of his sacred calling, he is reminded of his vow, his exalted position, his responsibility at every turn. If he lower the standard, if he sell his worth at the cheap rate of secular aims and enjoyments, he misses at once the blessed warmth in the childlike confidence of his people. They may cheer, condone, dissemble, forget for the moment, but the light, the warmth which the Paraclete sheds upon the true priest, the beauty and strength which that light and warmth impart, will be withheld from the man whom people still call "pastor" or "father" by habit.

Wisely, then, does the Church provide other aids to remind us that the powers and graces of the Pentecostal ordination demand fostering, renewing, careful preserving, in order that we may fulfil the task of missionary edification. The reminders

[7] Eph. 4: 10-12.

are the Daily Mass, the Breviary, the Ritual, thoughtfully used in the worship of the Church and in the habitual ministration of the Sacraments to the people. These are exclusive privileges. No one but the priest may assume their exercise. Hence when realized they produce a certain aristocratic bearing, a conscious deliberateness, a dignified reserve which imply abstinence from what is commonplace or vulgar. The Mass, the Breviary, the Ritual produce miraculous results and impressions, if performed with this conscious sense of reserve and dignity. They contain the virtue which caused Peter and John at the gate of the temple, to produce by their "Look at us" a faith that made the paralytic rise and leap with joy. While we have this same power we cannot use it effectively unless we maintain the dignity that says: "Look at us" by a certain manner of performing the acts prescribed by the formularies for Mass, Breviary, and Ritual. A judge in the highest civil court or an academic teacher in a ranking university would forfeit respect for his judgment and teaching, if he took the liberty, pardonable in men of less exalted calling, in court or lecture room to drink or smoke or jest or doff his tokens of dignity. Similar attitudes in the priest, pardonable in others and at times, defeat the action of the Holy Ghost and leave the mission of pastor or of teacher, despite, as we know, the graces that flow *ex opere operato,* barren of its legitimate fruits.

What is the attitude toward the Holy Ghost expected in a minister of Christ and a dispenser of His Sacraments? The Holy Ghost Himself answers the question in the inspired word. The sum of these answering utterances in prophets and evangelists is that the priest in his habitual performance of priestly duties should be what the world would characterize, when it uses its shrewd instincts and not merely the conventional forms of expression, as a gentleman. Such a gentleman was Christ, and such were also the Messianic patterns in the Old Testament, and the Apostles after the descent of the Holy Ghost upon them at Pentecost; St. Paul likewise, after the light came to him on the road to Damascus. Of such the prophet speaks:

Behold my servant whom I have chosen.
I will put my spirit upon him.
He shall not contend—nor cry about—nor shall anyone hear his voice in the highways.
The bruised reed he shall not break.
The smoking flax he shall not extinguish.
He shall speak what is of judgment.
In his name the peoples shall have confidence.

It is St. Matthew who thus characterized the anointed of the Holy Spirit, only adding that he "shall have no respect of persons"; that he shall not "be sad" or "troublesome"; and then goes on to express the special divine guidance of him who has been called "and taken by the hand and preserved", that he might "open the eyes of the blind, bring forth the prisoner from his confinement and from the shadows of darkness". And the Divine Spirit last of all bids his elected priest: "Sing to the Lord a new song—His praises from end to end of the earth."

If the Messianic prophet of Juda characterizes the priestly vessel of the Holy Ghost as "not noisy", "not contentious", "merciful", "prudent in speech and manner", and "inspiring confidence", the Apostle of the Gentiles interprets these qualities in a still more positive manner when applied to the pastoral office. To Timothy he commends "this precept", that he avoid giving heed to useless news and discussions; "fables" and "foolish" he calls them. He bids the young priest, in view of his pastoral calling, to "exercise himself in godliness". He notes in particular that he is not to lay stress overmuch on "gymnastics", "bodily exercise is profitable to little"; but he wants him withal to be a good soldier, active and lithe and alive in "the good warfare".

In the administration of his parish work or his missionary enterprises St. Paul bids Timothy proceed systematically, though there is nothing of the doctrinaire or the didactic method in what he insists upon. His first attention is to be given to the men; to teach them how to pray, "to make supplication for all". Next the women. They are to learn in silence, to show their profession of godliness in decent apparel, as becomes Christian women. They are to realize their special vocation in the use of the gifts of motherhood. These things

are plainly stated in St. Paul's first Pastoral to his priests through Timothy. He says much more that enters into the pastoral administration, of the qualities, positive and negative, required in the priest. They are summed up when he indicates the requisites for ecclesiastical promotion. "Let priests that rule well be esteemed of double honor, especially they who labor in word and doctrine." The prelates are to be "sober", "prudent", "of good behavior", clean-minded—"chaste", "hospitable", "teachers", men who rule well in their own houses, and "of good testimony from those who dwell without". The Apostle warns of times coming in which men shall depart from these standards, and completes his first admonition by: "Be a good minister of Jesus Christ".

V.

What has all this concerning silent dignity, and sober behavior, and the gentle exercise of authority in a teacher, as a representative of the Paraclete or *alter Christus*, to do with the Mass and the Breviary and the Ritual of the Church? This: that the functions implied in the threefold exercise of this ministry of the Holy Ghost are incompatible with an habitually noisy, worldly-minded, and distracted disposition. The ways of the political caucus chamber, of the race-course, of the smoking-room may not be carried into the sanctuary, or the sickroom; and the prayerful attitude of an ambassador of the King pleading for favor, or the cross of honor bestowed in the sacramental rites, find no excusable substitutes in the manners of the street. The Holy Ghost works *ex opere operato*, but the absence of reverence for Himself in His minister operates indignation, which extends not only to the indifferent representative of His name, but to the innocent member of the flock whom the shepherd spurns even while he offers him food.

Only conscious reflection on the dignity that is in him who is an apostle, a temple and first choice of the Holy Ghost, can prevent and amend those habits of perfunctory and undignified ministry which we commonly overlook and excuse. The man of ordinary goodness and the brother ready for service and sociability is not the one whom the King sends on his errands. We forget that the odor of the plant is a thing quite apart

from its bloom and size; so is the medicinal and nutritive element in it. None of these qualities depends on the growth or form of the plant. So it is in the priestly ministry. The odor, the curing virtue, the thing that nourishes in the pastoral activity is not the man that carries the credentials and form of a priest duly ordained. It is the use of his powers according to the direction and virtue of the spirit, that divine element which distinguished the Apostles from the businesslike Iscariot, equally called and perhaps ordained; but not having thrown off secular ambition in the purifying Descent of the Holy Ghost at Pentecost that came to those who were faithful.

A reflection on this use of the threefold source or treasury of the gifts of the Holy Ghost is calculated to increase immensely the growth of piety in the parishes committed to our care. The cry is for more priests, and the foreign missions are our urgent care. Happily the spirit that moves to this cry finds a hearing in your missionaries, whose spirit of sacrifice gives realization to them of what the Mass, the Breviary and the Ritual mean. But we may not forget that the so-called Catholic countries of Europe and South America did not lose their faith so much through the lack of priests as through lack of the fervor of the Divine Spirit which made them value the reverent use of Mass, and Breviary, and Ritual.

ST. PHILIP NERI—MODEL OF THE SECULAR CLERGY.

THE feast of St. Philip Neri was for the first time solemnly celebrated throughout the Catholic Church on 26 May, 1622. The canonization had been proclaimed less than three months before by Pope Gregory XV, together with that of Teresa of Jesus, Ignatius Loyola, Francis Xavier, and Isidore the Spanish peasant.

The process was significant in that it forecast the lines of religious reform which the Pontiff had planned at his accession to the Papacy. He ruled the Church only two years; yet he managed, before the aged hand relinquished the pontifical staff, to give effect to his aims. True to the inheritance bequeathed by the first Gregory, he inspired fresh zeal for the foreign missions by founding a central agency, the *Congregatio de Propaganda Fide*, which was to direct the work and supply the

means for doing it. The wisdom of a St. Ignatius and the fervor of a St. Francis Xavier had pointed the way, and the bands of faithful sons, the " Flores Martyrum ", were ready to pledge their life service under the command of their generalissimo, the Pope. From Carmel would pour forth prayers through the newly sanctified communities of cloistered adorers, and the faithful toilers of every land would find in the humble peasant of Madrid their pattern of a simple and devout life in the world.

But the Pontiff's chief concern, if we may judge from his extant letters and the *Memoriale Sciendorum a Clericis*, was with the reform of the secular priesthood; and it is no matter of mere accident that St. Philip Neri heads the group of newly canonized models held up for our veneration and imitation.

The call to the religious life in an order differs from the vocation of the secular priesthood in that the chief motive of attraction to the vows is the desire for personal holiness, as an immediate preparation for the active service of God. In the religious the wish to minister is secondary and in a sense subordinated to the more or less absorbing aim at individual perfection, by a separation from the world and by a self-surrender which is at once generous and fearful lest without leading-strings, fatherly but peremptory, the end may not be attained. Later this anxiety yields to a sense of security, and develops *esprit de corps* by reason of the association of well-regulated companionship and of certain standard views of action supported by the experience of holy teachers. On the other hand, there goes with this exclusiveness, this sheltering and tutelage under safe authority, a certain narrowing of mental horizon which has its effect on not only the judgment but also the affections of the individual. The expressions— " *our* society," " *our* Fathers," " *our* holy Rule," " *our* customs, history, saints," are but occasional indications of that concentration which, approved as a legitimate way to perfection, cultivates a spirit of condescension and tolerant sympathy, which is not quite the same as charity. While this spirit carries with it the element of corporate pride, it often supplies the acid that vitiates the sweet wine of humility and self-sacrifice, though it has its separate uses when we deal with the world of pharisees or when superiors are called upon to vindi-

cate authority. No doubt the high sanctity which comes with the realization and persistent practice of the self-effacement that forms a large element in the prescriptions of the ascetical pharmacopœia to which religious have recourse for the curing of all the ills within their *hortus conclusus*, masters all such difficulties and makes a religious frequently the most competent judge in secular matters as well in the discernment of spirits. The outlooks of the spiritual life give a soul that elevated bird's-eye view which is nearest to God's view, and therefore proportionately true and infallible. But ordinarily something of the narrowness or limitation remains and grows into self-esteem and its concomitants where large community association does not neutralize and subdue it. It is a commonplace among religious superiors that, apart from the heroic saints in the community, those among them are the best administrators and most tolerant and successful disciplinarians, who, while exact observers of the rule by which they live, have had some training or experience in secular avocation before following the rule of the religious life.

The calling of the secular priesthood, on the other hand, assumes a certain native virility, a spirit of independence which, while it lacks the spontaneous docility of obedience and the harmonious activity found among the members of a well-organized corporation, develops strong leadership and originality in pastoral methods which are of great value in the economy of salvation. It is out of such leadership that religious orders in many instances take their beginning, and hence the secular priesthood has furnished more founders of regular communities than have originated in the direct call of holy men to the observance of the monastic vows. If secular priests live without a written rule, to the observance of which they feel bound in conscience, it is not because they can dispense with a rule or order of life. It is rather because they stand alone or in such relation to their brother priests as makes their common life impossible. Where a number of secular priests live together and coöperate in the same work, there rule and order and subordination to a superior who directs, and if need be corrects, are as much a necessity as they are in any other community of workers for the same purpose. The life and work of St. Philip Neri makes this very clear to us, even if it were

not a matter of simple ethics. And hence this saint has been in a special manner a model of the secular priesthood—that is to say, of the pastoral clergy who live under the direction of a common superior, as in the larger parishes where there are a number of assistants or chaplains.

The perfect pastor is he who combines the fundamental principles of the religious life with the knowledge of and talent for adaptation to the spiritual needs of the world round him. This perfection demands experience in both spheres, and a certain freedom which allows of such adaptation without violation of rule. The education and pastoral life of St. Philip furnish a complete illustration of how this pastoral perfection may be attained and maintained, and this in the midst of all kinds of difficulties and conditions.

I.

Philip, the son of Francesco Neri, a Florentine lawyer, was sent to the famous school of the Dominicans at San Marco. The traditions of that school still embody the best culture in letters and arts as well as in theology. The lad's visions at first were undefined and normally tended toward a secular career, such as that of the *avvocato* his father, or of his uncle, a successful merchant at Gaeta. But the enthusiasm aroused by the munificent patronage of the Medici in behalf of artists like Rafael, who had died but recently, and Michelangelo, a great favorite with the Florentines, who still remembered the wonderful Donatello, and Filippo Lippi and Ghirlandajo, who had decorated S. Maria Novella with their matchless frescoes, pervaded the schools of Florence and may have in some way fashioned his taste for art. In the magnificent convent of San Marco, but recently reconstructed by the genius of Michelozzo, the monks who taught the boy were able to point their lessons by true stories about Dante, and about Fra Angelico, who painted the visions of the master, committed to memory and chanted in rhythmic cadences. The aisles of the Dominican church resounded with chants which left its hunger for the beauty of harmony in the soul of the youth who was later on to rehearse it with Palestrina. It was a music which centuries afterward caused Cherubini and Rossini to seek rest in the Florentine sanctuaries as though there alone was to be found what they had vaguely dreamed of in their lives.

With the ideals of esthetic studies, fostered in the Dominican school, ample opportunities were offered the boy of fifteen for a practical application of them. The famous Istituti de Studi Superiori Pratici e di Perfezionamento were part of the every day life of Florentine culture. The Platonic Academy, where discussion stimulated inquiry, established not long before by Marsilio Ficino, invited the youth to attend the meetings of the Academia di Cimento, which later, though still in his own day, became the famous Crusca. Here men discussed topics of belles lettres, astronomy, medicine, jurisprudence, the humanistic Greek and Latin monuments, and politics and economics. We can easily fancy Romolo Neri, the somewhat worldly minded uncle, pointing out to young Philip the nimble figure of the famous Machiavelli, counsellor of princes and suspected of heterodoxy by ecclesiastics.

What the atmosphere of a fine culture in the old Dominican home of Dante and Fra Angelico had begun was shaped into beautiful completion at the monastery schools of Montecassino, whither Philip went at the age of eighteen. The Benedictines had been conducting their work of teaching on the hilltop near San Germano for a thousand years, for it was in 529 that the Nursian founder bade his disciples destroy the pagan temple on that spot, and to turn into academic retreats the groves of Venus. St. Martin and St. John the Baptist became the great models for attracting and shaping vocations, the one school nourishing the habits of learning and parochial rule, the other alluring to sacrifice by surrender to the missionary call. Both were controlled by the same spirit of self-denial which recognized the secret of truest wisdom in the realization of earthly nothingness, or, as St. Bernard put it to the Benedictine disciples of Clairvaux: "Spernere mundum, spernere nullum, spernere seipsum, spernere se sperni."

But the Catholic heart is somehow drawn to Rome. Having tasted wisdom's sweetness, Philip Neri would have no other food for the heart that is destined to live by it forever. He asks his guardian's leave to go to Rome. Whilst he studies philosophy at the Sapienza, he is mindful of becoming independent and therefore accepts the position of tutor to the two sons of Galeotto Caccia, an old Florentine acquaintance. This in a way alienates him from his family, who hoped that his

talent would add to the lustre of the Neri's, for neither his father nor his uncle, the merchant, had any sons who might perpetuate the glory of their name at Florence. Philip, who had become familiar with the spirit of St. Dominic, and later with the genius of the Benedictine observance, was now studying under masters who followed the theological traditions of St. Augustine. Here, at the Sapienza, he pursued his studies, with a latent desire of serving the altar, yet with a holy dread of entering the priesthood. When he finally yielded to the call to ordination it was under obedience; but mark his further preparation.

He had attained knowledge, and that taste for things beautiful which are the accompaniment of the true and the good and give it becoming expression. These things are invaluable in a priest; but they are merely the perfection of the instrument which is to fashion the beautiful temple of the Holy Ghost from the block still unshapen. The secret that gives impulse, courage and perseverance, to seize the ideal which serves as model for the shaping of the inert matter under his intelligent strokes, is the love of souls.

The love of souls begins to manifest itself in Philip's actions while he is a student of theology. The opportunities of the seminarist to mother souls by instruction, or by acts of pastoral charity, are restricted and isolated. He may teach the truth of the catechism to children; he may visit the sick, and relieve the poor, where he can do so. But his power lies much more in his being able to persuade others to a like zeal. In this spirit Philip established a sort of students' missionary fraternity in the name of the Holy Trinity. The members pledged themselves to perform certain acts of mercy. Among the pilgrims who came to Rome many needed not merely guidance to safe hospitality, to the local shrines, but help in unexpected illness or penury. Hence we see Philip and his band of fellow-students, and others moved by their example to generosity, conducting the stranger poor, providing lodging in hospices, attending the bedridden sick. We find these young aspirants to the priesthood in the churches leading exercises of devotion, meditating or praying in the catacombs amid the martyred dead; by the bedside of the sick in the hospitals. Whilst Philip gave the active impulse he took counsel from a venerable priest,

his confessor, who joined in the work where authority is needed to strengthen a venture. Such was P. Persiano Rosa of Palestrina. And during all this time Philip lived in the house of Caccia, going for his studies to the Sapienza; for the seminary life as prescribed by the Council of Trent was not yet a reality.

The importance of a thorough training in pastoral theology in which the habits of the mind and will are turned into practical channels of charity was the cause of his hesitation to enter the priesthood. From his beginning the study of philosophy in 1534 at the Sapienza, to the happy day of his ordination on 23 May, 1551, he had tested his strength, and at the same time acquired that habitual point of view which starts with and ends in the supernatural. Not only had he made spiritual his everyday motives, but he had, in doing so, by constant acts of self-renunciation and charity so inflamed the ardor of his charity that it consumed him with longing to bring souls to God, quite oblivious of the grandeur of the priestly dignity that would serve to increase his power to do so. The distinction between the religious and secular priesthood had no meaning for him, and when he heard the wonderful reports of St. Francis Xavier's doings at Goa, his first impulse was to persuade his fellow students to go with him to India. A strange dilatation of the heart took him with violent pains as he knelt in S. Sebastiano on the eve of Pentecost, after he had read some letters of Francis giving an account of the miracles which God wrought for the conversion of the pagans. But Persiano Rosa drew Philip into his parochia at San Girolamo della Carità, and though the heart muscle of young Pippo seemed to outswell its casing, the charity that caused the abnormal enlargement kept its earthly dwelling in that heart for fifty years more ere it would break.

II.

Now begins that marvelous work of pastoral organization which has become the pattern of priestly community life among the secular clergy in Italy, Germany, England, France. We meet secular priests who observe the rule of the French Oratory instituted by Cardinal Berulle, of the Missions under St. Vincent de Paul, or as directors and teachers in seminaries

under the rule of St. Sulpice. Aside of these institutes the Oratory of St. Philip is the one farthest removed from the holy violence that binds its members to the observance of vows. It retains the liberty of attraction which permits each member to cultivate and use his talents with a certain freedom of choice, limited only by the obligation to coöperate in the common service for the honor of God and the salvation of souls. Each house or community remains independent of the others, thus preserving the parochial *esprit de corps* and establishing the permanence of a method and service that are capable of growth in harmony with local conditions. It is a parish service in which each of its members, renouncing individual preferments and temporal claims as a reward for priestly activity, is ready to labor as long as his talents are required for the care and sanctification of souls.

III.

The Oratory and Parish control, as St. Philip conceived it, with his all-sided training and opportunities of observing the needs of the Roman people, solved a problem which recurs in its baffling aspects periodically not only in large cities but in the country districts where people live isolated and at a distance from their church.

In the city of Rome, where the young priest labored under the diocesan authority of the Vicar, there was no lack of churches. The religious communities were amply represented. The spirit of religious fervor was wakening to fresh life, if we may judge from the men and women with whom Philip came in personal contact. Such were St. Ignatius of Loyola, who was just then bringing his red-gowned students down to Rome in order to open the German College. There was St. Felice de Cantalicio, the Capuchin, of Philip's own age, whose heart was inflamed with the same wondrous love for Jesus and the souls He had come to redeem, so that he insisted on keeping up, at the age of seventy, the penances of his earlier days, saying that a true soldier dies with sword in hand. There was Camillus de Lellis, who had twice knocked in vain at the gate of the Capuchins for admission, and who later took up the work which Philip had begun in his student days among the sick in the hospitals. It was likewise Philip de Neri's privilege to

greet Cardinal Charles Borromeo, at Rome, and to watch the efforts of the saintly young prelate for the reform of the clergy and the religious in the north. When Philip grieved over the death of the great Archbishop of Milan in 1584, another saintly secular cleric, Francis de Sales, was completing his course at Padua. He was later to become Philip's friend, until both joined the Communion of Saints in heaven the same year, 1622. To this galaxy of holy priests, secular and religious, may be added Catharina de Riccis, a Florentine friend of the de Neri family. Their correspondence, still to be translated, would form a charming chapter of the new *Sancta Sophia*. Then there was the gentle Ursula Benincasa, foundress of the Theatine nuns, and a contemplative whose trials called forth St. Philip's sympathy all the more because he himself was being denounced at the time as a fanatic with wild notions about preaching and other reforms, so that the young priest was actually suspended from hearing confessions by the Cardinal Vicar of Paul IV.

IV.

But the purpose of this paper is not so much to recall facts in the life of St. Philip as to show that his wise regulations of pastoral activity and organization of community life illustrate a method by which to fulfill the aim and needs of the secular clergy of our own time and country. Nor could this object be accomplished by any of the existing religious orders, because these are restricted in their organization by the pledges of a solemn vow of obediece to a fixed rule under a given superior.

The peculiar advantages of St. Philip's organization of a body of secular priests in a parish will be seen if we recall the mode of life led by them, and the division of their activities.

First of all there were certain daily exercises in common. These embraced prayer, conversation and recreation, reading and the practice of the arts such as music, and study on different lines calculated to promote education among all classes in the parish. The regular functions that fell to each for the common worship in the church and for the administration of the sacraments, sermons, catechetical instruction and preparing of converts, included street preaching, generally at the gates of the church for those who were not likely to enter. Children

were a special care of the priests who had a talent for attracting boys and youths with the prospect of developing particular vocations.

Over and above the ordinary parish devotions, the administration to the sick, and instruction, St. Philip furnished his people with two powerful attractions, one to answer the need and wish for recreation; the other to offer them means of information and of stimulating the sense of inquiry into various branches of knowledge. Man by nature seeks information. The child's habitual questionings are proof of it. On the other hand, there is a common love of what is beautiful. Poetry, music, decorative art draw, while they refine and entertain. To the priest who has once cultivated a taste for these things they are recreation, while they give him a thousand opportunities for informing and usefully occupying as well as elevating and ennobling the minds and hearts of others. A cleric with talent for music, or for painting, or for any of the minor arts that cause him to cultivate a "hobby", not only escapes a thousand temptations to which leisure or idleness exposes a man, but he finds in them the means of pleasing and benefiting others without effort or labor. "Labor ipse voluptas" is an axiom that expresses the delight of building, organizing, and reaping the fruits of joy and gratitude from one's tasks, which in their very pursuit become recreation.

To this method of parochial activity there is actually no limit. St. Philip finds in Baronius an assistant priest who has a talent for research work. Instead of sending him to teach catechism or collect parish dues, he bids him take Tarugi with him and study church history in order to become an efficient apologist, able to answer the charges of the Lutheran "makers" of history. This is to be done from the pulpit, the platform, and by writing. Similarly the preaching in the churches is arranged to cover dogma, moral, history. There are several sermons every Sunday, often every day, to suit the capacity and convenience of the hearers who flock into the aisles at all hours from all parts. Inquiry, study, and argument are stimulated. Libraries are opened; institutes of theological science and belles lettres spring up. Philip, himself a poet, as the sonnets of his boyhood testify, makes song and music the alternating attractions to the church service and its adjuncts. Not only

the priests but the laity offer their talents to strengthen the power and facilitate the diffusion of truth. Giovanni Pierluigi, from Palestrina, gives to St. Philip his heart, and the instruments through which it speaks in strains of beautiful harmony, for the organization of the Oratorio plays, whence his parish house takes its future title. Thus it becomes the privilege of St. Philip to attend the deathbed of his faithful Palestrina, and to whisper into his dying ears the last consolation, "Euge, serve bone et fidelis", sweet melody of a pastoral voice to the departing member of the flock, at the gate of Paradise.

V.

What value has all this for us to-day? None, unless we apply ourselves in similar fashion to make accessible the divine truth and the beauty of the Church to those who are still debarred from their birthright which the clergy and above all the secular priesthood are called upon to regain for them. Our city churches are for the most part well manned with priests. The religious orders answer with zeal and success the spiritual needs of the flocks entrusted to them. We follow the spirit of the times in organizing opportunities for instruction, for recreation, for missionary propaganda, quite in the way in which St. Philip did. We fail only in this, that we rate our services too low. And in doing so we lose opportunities, create artificial wants, with their absorbing financial quests, and, what is most to be regretted, we weaken the spirit of the priesthood. This is true alike of the religious and the secular clergy in America. Parochial service, as we have it, means parochial limitation, instead of apostolic zeal organized under pastoral care. We preach once or twice in our churches on Sundays and festivals, and find it difficult to get enthusiastic congregations at the late services. We say Mass, and we have "euchres," and the rest.

Now what we might do, and what St. Philip did (though for doing it he was at first actually suspended by his own Ordinary, the Cardinal Vicar, whom he promptly obeyed), is to preach not only inside of our churches but at the church door where others besides devout sinners may hear. We might do so not merely once on Sunday, but four times or oftener,

as was the rule with St. Philip. We might invite people to conferences on definite subjects about which they are interested. The married folk, parents, and the old, have interests apart from the young. The artisan and laborer listen with ears different from those of the merchant, the man or woman of leisure and of social pretensions. The student of medicine, of jurisprudence; the artist, the sailor or the soldier, has each his peculiar preference for an atmosphere created by the personality of the preacher. History, letters, arts, and the professional occupations of the people to-day suggest means for creating a readiness to listen to some special form of exposition of truth. These things are baits, the flies which a discriminating angler holds essential to his success. As it is, we get our sermons ready, striking a sort of general average as to the mental capacity, religious interest, and moral needs of our hearers. If they do not appreciate our preaching, we hold that the fault is theirs; we have done our duty by a carefully prepared delivery. All this is sanctioned by custom and sounds good enough; but is it not fulfilling a professional task rather than seeking, serving and saving souls?

The well regulated order which deputes one priest to be on sickcalls for the week or for the district, one to chant the high Mass, one to preach, one to instruct converts; the pastoral prudence which makes an efficient assistant take over the care of the schools, the choir, the conferences, looks admirable and efficient; and in many cases is so. But it is nothing to what we could do without increasing our labor, lessening our recreation, and suffering in our resources. Attention has been called to the magnificent work done in England in the way of street preaching, or in the way of successful financeering in our own country without desecrating the pulpit or the altar. Does not St. Philip's way suggest much more, and so much that is neither adding to the burden nor lessening the joy of our ministry?

VI.

There is another phase to the pastoral work accomplished under the guidance of a leader, "dux verbi," as St. Philip styled him, among our secular clergy, and in which religious, as organized to-day, under solemn vows appear powerless to help

our missionary needs. That phase concerns the country parish. We have thousands of isolated churches, each presided over by a solitary priest. Unless a pastor, especially if he be young, have exceptional resources of intellect or gifts that occupy his leisure hours with serious reading, music, art, or mechanics, he runs immense risks of losing the salt of zeal for souls, or even the virtue so essential to make that zeal effective. He is not called upon by his parishioners for service save in rare cases of illness. If he has no school in which he is personally interested, time hangs upon his hands; he spends it in visiting, seeking diversion, or dry-rotting and developing odd characteristics that lessen charity in and for him. If once he falls, and there be no overseer to guard, nor brother to help him, he will struggle with his better sense and memory of early warnings; but the end is often enough permanent wreckage both of himself and of others whom he meets in his downward course. The human author of the inspired words, "Woe to him that is alone; for when he falleth he hath none to lift him up," pronounced woe also to the people who had such a one for leader, and he knew because he had been endowed with wisdom above kings. Yet he fell, and though he had built the Lord a beautiful temple, none knows to this day whether Solomon died in repentant sorrow for the shame that his loneliness as king brought upon him. "It is better therefore that two should be together than one, for they have the advantage of their society." [1]

Now the Oratory which St. Philip instituted, offers at the least a pattern of what would seem to be a remedy for these evils and dangers. It may not be possible to establish a community house for secular priests in districts where the missions are far apart. But there the priest is, as a rule, so occupied with providing for his scattered flocks that the dangers alluded to above are reduced to a minimum. It is the enforced idleness, together with isolation, that constitutes the wrecking risk of young priests who leave the seminary with good disposition and the intention of devoting themselves to the service of God. What these isolated young priests need for their preservation and the utilizing of their native talents is companionship, congenial occupation, direction.

[1] Eccl. 4:9-10; 10:16.

Can these needs of companionship, occupation, and direction be supplied for the priestly young shepherd of a country district in which the church of his residence separates him from the members of his flock during the greater part of each week?

It would seem that the modern mode of living, of communication, of swift travel, gives an affirmative answer, at least in a large number of cases; albeit the practical carrying out of it means a readjustment of our parochial system in some respects. That readjustment involves both thought and prudence, and perhaps above all a certain measure and kind of courage on the part of the diocesan administrators, as does every new movement in the history of ecclesiastical life.

St. Philip's Oratory constitutes a society of secular priests who live in community. There are no vows, such as are required from members of religious orders. Each house is independent and adjusts its activities to the needs of the locality and time in which it is situated. There is no superior general. In short, the service is one of adaptation to actual needs as in a parish. The fact that the Oratories operate in cities like London and Birmingham is due to the greater opportunities thus afforded them for service.

A foundation of similar character and organization in some centre of a populous country district, such as the midland towns, which are frequently the seats of episcopal sees in the United States, would allow the resident clergy to supply at short notice any diocesan want, not merely of a missionary nature but in the work of educational, literary, and social reconstruction. In this way the clergy would come to exercise a uniform, combined, definite, and well directed influence in all matters of moral and religious advance. The bishop would not only know his clergy but his diocese, that is, the local conditions and opportunities of each district, because the priests sent there would not depend on their own judgment in practical matters but on that of the superior or elder representatives who could act as visitors and vicars forane.

If the Tercentenary of the Canonization of St. Philip were to do no more than arouse discussion of the feasibility of an organization such as the Oratory which he founded, it would record a blessing that is likely to bring far-reaching results. St Philip was, let it be remembered, at first denounced and

suspected as a visionary. If a thoughtful, experienced and courageous leader were to be found to become the founder or organizer of a similar body of united secular priests, he might meet difficulties from unexpected quarters. But it may also be the beginning of a new era for the American Church. There might be less of lament over the dearth of efficient priests; and religious prosperity would become in all likelihood more a thing of reality than it is at present.

Let the difficulties of carrying out in practice the suggestion here made be discussed by those who have experience and the interests of our young secular clergy as well as of the faithful in general at heart.

FRA ARMINIO.

LITURGICAL CHANT IN EARLY CHRISTIAN ROME.[1]

THE inscriptions of the Roman Catacombs give little clue to the character of the chant used in the services of the Church during the time of the first persecutions. From this, however, we may not infer that there existed no definite form of liturgical chant in the Christian communities before the time of Constantine, who enlarged the opportunities of public worship. The letter of the Roman Governor Pliny to the emperor Trajan (c. A. D. 103), the authenticity of which is unquestioned, indicates clearly that the Christians of Bythinia and Pontus were accustomed to chant the psalter or the praises of Christ, whom they revered as God, at their services in alternate choirs. The expression "carmen Christo quasi Deo, dicere *secum invicem*" can, in the phraseology of the time, mean hardly anything else. If the epigraphy of the catacombs does not express this fact, it is due to the necessarily brief and concise form of lapidary records. The Christians who buried their beloved dead in the hidden subways of the great city were satisfied to express their faith, like their affectionate relationship, in briefest manner and in symbols understood by their brethren.

When, after three centuries of hidden worship in the catacombs, the Cross of Christ was permitted to be raised as a

[1] From an unpublished MS. by the late Monsignor Anton de Waal, Roman archeologist.

token of the Faith, the expression of solemn ritual, and the chanting of the liturgy in the basilicas newly built by the emperor Constantine, followed as a natural result. The traditional manner of the Levitical service, with its musical choir and solemn chants, instituted by David and Solomon and maintained by the descendants of Core, up to the time of Christ, would be observed by the converts not only from the Jewish Church but from paganism.[2] The care with which Pope Damasus insisted on the reform of the canonical offices and the liturgical prayer in the Vatican Basilica, and in the beautiful church of S. Maria Maggiore built by Pope Liberius only a short time before, is evident in the commission given to St. Jerome to revise the Psalter daily recited by the Roman clergy. From this we may infer that the public chant had had its place in the preceding century, not only in the magnificent sanctuaries of the newly built churches, but before that in the carefully guarded atriums and chapels of the wealthy Roman and Hellenist converts, and in the recesses of the catacombs amid the martyrs' tombs.

The sepulchral inscriptions of the fourth and succeeding centuries, while the "loculi" of the subterranean cemeteries were still being filled with the remains of the children of the martyrs, give here and there interesting glimpses of the practice of the early Christians in the matter of the liturgical chant. These evidences appear in the form of hymns which were interwoven with the epitaphs, especially of ecclesiastics or clerics, such as the chanters at the liturgical offices. The classical compositions of the cultured Pontiff Damasus on the tombs of saints deserve first attention in this respect.

I.

One of the earliest examples of the pious devotion that recalls the glory of ecclesiastical chant before the time of St. Damasus is a metrical epitaph of a Bishop Leo who had died during the pontificate of Liberius. It is written in the early style of Damasine epigraphy; that is, before the pontiff adopted the peculiarly rhythmic form, known as "Philocalian" after his musical secretary Dionysius Philocales. The inscription is taken from a slab over the tomb of Bishop Leo in the

[2] Cf. *Realencyclop. d. Christl. Alterthuemer;* F. Kraus, I, 597.

cemetery known as the "Agro Verano" near San Lorenzo. It states that the prelate died at the ripe age of eighty years: "Octoginta Leo transcendit episcopus annos."

It then relates in touchingly simple words how, after living a long time in the darkness of paganism, he sought the light of truth and resolved to spend the remainder of his days in the pursuit of virtue and the contempt of earthly things:

> Cum mihi gentilis jamdudum vita maneret
> Indicio post multa Dei meliora secutus
> Contemptis opibus malui cognoscere Christum.

He devoted the annual revenue of his inherited and acquired income to the poor, and he was therefore made a deacon, since to this grade of the hierarchical body was consigned the special care of the poor:

> Haec mihi cura fuit nudos vestire petentes,
> Fundere pauperibus quidquid concesserat annus.

With this ministry he combined the office of a chanter and lector in the sanctuary:

PSALLERE. ET. IN. POPVLIS. VOLVI. MODVLANTE. PROPHETA

Elected bishop, he took up the defence of the Catholic Faith and brought upon himself the odium of the Arian party until after much suffering from persecution he was allowed to spend his last days in retirement and peace. The Church commemorates his feast on 10 April and honors in him a confessor who preserved the true faith among his flock, as the closing words, put on his own lips by the poet Pontiff, indicate:

> Sic merui plebem Christi retinere sacerdos.[3]

Another inscription of similar character is that of Redemptus, a young deacon whose sweetly melodious voice had been a joy and solace to the Christians assembled at the morning and evening worship in the catacombs, where he was placed in their midst after death, in remembrance.[4]

[3] At the time when De Rossi published the epitaph some fragments were missing. These have since then been discovered and are now inserted in the inscription in the basilica of San Lorenzo.

[4] *Bulletino*, De Rossi, 1864, p. 55.

The epitaph of the deacon Redemptus[5] begins with a consoling sentence to the faithful who had evidently loved the youth. It pictures the congregation weeping as it misses the mellifluous tones silenced by his sudden call to heaven.

> Stringe dolor lacrimans(?) quaeris plebs sancta Redemptum;
> Levitam subito rapuit sibi regia coeli.

Then follow the lines recalling the charm of his beautiful chant:

> DVLCIA . NECTAREO . PROMEBAT . MELLA . CANORE
> PROPHETAM . CELEBRANS . DVLCI . MODVLAMINE . SENEM

Young as he was he yet had jealous enemies who persecuted him, and from whom he might fear at any time the betrayal that would bring the martyr's crown. But God snatched him before the fiend could shed the blood of the innocent youth:

> Invidia infelix tandem compressa quiescit,
> Nunc Paradisus habet sumsit qui ex hoste tropaeum.

The hostility referred to appears to have come from the Arian heretics, since we find the line "Invidia infelix" repeated in an earlier composition where Damasus refers to the same faction.

II.

The chanters in the early Church were as a rule chosen from the groups of boys who served as lectors and were ordained as such for the Eucharistic liturgy. We find an instance of this in an inscription on the tomb of Pope Liberius, the immediate predecesor of St. Damasus, who addresses that pontiff:

> . . . Parvulus atque loqui coepisti dulcia verba
> Mox Scripturarum lector pius indole factus
> Ut tua lingua magis legem quam verba sonaret.[6]

[5] Discovered in the catacomb of San Callisto in the "Regio Liberiana". De Rossi, *Roma Sotteranea*, III, p. 239, and Inscript., II, p. 450.

[6] De Rossi, *Bullar.*, 1883, pp. 3 and 21. Duchesne, *Liber Pontif.*, I, p. 210. St. Jerome beautifully comments upon the zeal with which St. Damascus devoted himself to the cultivation of the liturgical chant:

> "Psallere qui docuit dulci modulamine sanctos . . .
> Qui varias junxit uno sub carmine linguas . . .
> Hic sonus est fidei, mentes qui mulcet amaras . . .
> Offerat ut Domino salvet quos gratia vocis."

Concerning the interpolated decree in the *Vita S. Damasi* consult the *Liber Pontifical.*, Duchesne, p. 214, n. 17. Also De Rossi, *Inscript.*, II, 449.

Le Blaut[7] mentions a "Famulus Dei, Stephanus, primicerius scholae lectorum qui servivit in S. Ecclesia Lugdunensi". The "primicerius" here referred to is the leader of a choir and at the same time the instructor of a *schola cantorum*.[8] The chanters were called "lectores", because besides chanting the "lectiones" at the Holy Sacrifice they were also the readers of prayers in the assemblies of the faithful. Their choice from among the congregation of boys was made with a view to their being ultimately advanced to the offices of deacons, priests, and bishops. On this account the primicerius, prior or leader of the choir, was also the catechist who instructed them in the rudiments of theological science. Thus we read in the *Liber Pontificalis* that Pope Sergius, being as a boy both studious and a good chanter, was consigned to the care of a prior or leader of the chanters that he might be instructed also in theology. "Quia studiosus erat et capax in officio cantilenae priori cantorum pro doctrina est traditus".[9]

St. Gregory of Tours relates a touching story of a youthful chanter in the church of St. Mauritius at Agaunum. This lector was an only child, and his mother had dedicated him from his birth to the service of the Church. One day the boy was taken ill in the midst of the sacred functions. "He had already advanced in spiritual knowledge," writes St. Gregory, "and was accustomed to chant the psalms with the other youth, when struck down with a seemingly slight fever of which he died.[10] The mother was inconsolable at the loss of her child and wept continually. One night she had a dream in which St. Maurus appeared to her and bade her rise and go to the matin service where she would hear her boy chant as heretofore. She went, and though she could not see the child, she thought she could clearly distinguish his voice amidst the choir of chanters. Day by day after that she returned to the church to hear the sweet tones that made heavenly music in her heart, and her joy thenceforth was unbroken until one night she too fell ill and died, to be united with him in Paradise.

[7] *Inscriptions de la Gaule*, I, p. 142.

[8] Cf. *Realencyclopedie*, I, p. 600.

[9] *Lib. Pont.*, Duchesne, p. 371.

[10] *Gregor. Turonens. Miraculorum Liber* I, cap. 76. Migne ed., p. 771.

Inscriptions which refer to the office of Lector are not infrequent among the epitaphs of the Old Christian tombs. Two such in the Via Nomentana evidently belong to the second century. De Rossi gives an example also of a Gaul inscription which speaks of a boy chanter named "Severus, lector innocens," who died at the age of thirteen years.[11] Another is that of a youth of eighteen to whose memory his parents dedicated an inscription which suggests that they hoped to be buried with him. It is of the year 378. "Lector Heraclius qui fuit in saeculo annos decem et octo. Parentes fecerunt sibi et filio bene merenti". Other instances are: "Claudianus Atticianus Lector" and "Leopardus Lector XXIV annorum mirae innocentiae atque eximiae bonitatis" of the year 384. These examples sufficiently indicate the weight which was laid upon the office of chanter or lector in the early Church.[12]

Besides the choirs of boy chanters there were Lectores and Cantores of more advanced age who retained the office without seeking promotion to the higher degrees of the hierarchical order. Of this class also we find mention in the early Christian epitaphs. Seemingly the Lector Claudianus Atticianus mentioned above belonged to this class, for in his epitaph is mentioned "Claudia Felicissima Conjux".

The solemn chanting of Eucharistic canticles is mentioned in inscriptions of dedication of churches. Thus a certain priest Leo causes the renovation of a sanctuary dedicated to St. Hippolytus in the Ager Verranus to be celebrated as a festival of thanksgiving, and the record inscribed on the stone indicates that it was done with solemn congregational chants:

> LAETA.DEO.PLEBS.SANCTA.CANAT.QVOD.MOENIA.CRESCVNT
> et reparata domus Martyris Ippoliti.

There are interesting indications of the chants employed in funeral processions and among the consecrated virgins at their community offices. Two such inscriptions have been cited by De Rossi [13] which were found in the cemetery of S. Cyriaca, apparently of the fourth century or earlier. In one of these

[11] *Bullar.*, 1867, p. 51; cf. Le Blant's *Inscript. de la Gaule*, II, p. 211.
[12] De Rossi, *Bulletino*, 1867, p. 51.
[13] *Bulletino*, 1864, p. 34.

a widowed mother is described accompanying her three little children to the grave of her husband. They sweetly chant hymns on the way to remind him of their lasting love. The other epitaph is in Greek letters and speaks of the grief of a mother at the death of her daughter Ptolemais. Somehow the inscription suggests that the maiden was engaged in singing the praises of God; and as the cemetery is close to the place where St. Athanasius, after his return to Rome from Alexandria, established the first organized religious community of women in Rome, Ptolemais is thought to have been a novice or pupil in the choir of consecrated virgins. So thinks Boldetti. The part of the epitaph which reads

PTOLMAIS (Y)MNHC(A) EN THEO

(altering the deleted letters) might be read

AEI-MNHCTHI

which would mean " never to be forgotten ".

III.

In order to understand the nature of the early liturgical chants, it must be noted that the music employed was of a festive, joyous character throughout. It was meant apparently to emphasize the glorious victory which the martyr's crown was to confer on those who, in times of persecution, had professed the faith of Christ. Hence even the burial service had nothing of the sad dirge-like note in it which we deem a part of our mourning at the death of the beloved. To the Christians, in the age of the catacombs, death meant a triumphant return to the home of our Father, and its thought was intimately connected with the bright hope of eternal happiness after the struggle. This conception prevailed in the liturgy long after the days of Constantine, and may still be traced in the psalms chosen for the burial service, in which " Expectans expectavi Dominum et intendit mihi " (Ps. 39) and " Lauda anima mea Dominum " (Ps. 145), express the sentiments of the Christian soul awaiting the resurrection. The rites herein contrast strongly with the lamentations accompanying pagan burials. We can readily understand therefore the

sentiment of the following epitaph in which a Christian father and husband, after a brief married life, addresses his deceased spouse with the beautiful prayer that the holy martyrs, among whom she now rests, may be her advocates with Christ, while he and his three little orphaned children, despite their sobs of grief, chant hymns of praise at her grave.

Quiriace . . . orbatis tribus liberis qui una mecum huic sepulchro Praeconia Laudis ejusdem indiderunt inmaturis HYMNIS EST A NOBIS AD QVIETEM PACIS TRANSLATA.

The inscription ends with the words:

Cuique pro vitae suae testimonium sancti martyres apud Deum et Christum erunt advocati.

A similar epitaph, in which a bereaved husband addresses his departed wife in his own name and that of the surviving relatives, is found on an Umbrian sepulchre of the year 373. It likewise shows that the practice of chanting psalms at the grave of the faithful was a common rite. The inscription ends:

Sanctique tui Manes nobis petentibus adsint ut semper libenterque Salmos tibique dicamus.[14]

This agrees with what Evodius tells us, namely, that for three days the Christian chanted hymns of praise over the departed, and on the third day the Holy Sacrifice was offered for their peace in God. "Per Triduam hymnis Deum collaudavimus et redemptionis sacramenta tertio die obtulimus." In the Apostolic Constitutions of a proximate date there is a record confirming the custom:

Ψάλλοντες ὑπερ τῶν κεκοσμημένων . . . ἀδελφῶν . . . καὶ ἐν ταῖς ἐξόδαις τῶν κεκοσμημένων ψάλλοντες προπέμπετε αὐτούς.

An epitaph of the early fifth century, in the cemetery of Cyriaca, gives the story of a certain archdeacon Severus. He had been engaged in the service of the sanctuary for many years, and had edified the congregation by his devout rendering of the chant of the liturgy. The inscription is in metrical form, and after stating that Severus had been "altaris primus per tempora multa minister," reads:

[14] Gruter, *Inscript. antiqu.*, p. 1061; De Rossi, *Roma Sott.*, III, p. 499.

(AST E)GO.QVI.VOCE.PSALMOS.MODVLATVS.ET.ARTE
(DIVE)RSIS.CECINI.VERBA.SACRATA.SONIS.

He had apparently selected his own grave in the vestibule of San Lorenzo—" elegi sancti janitor esse loci "—to be its doorkeeper in death, as he had been its acolyte in life; and he trusts that the saint to whom the church is dedicated will obtain for him entrance at the gate of Paradise, that he might continue to chant God's praises with the angelic choirs: "At tu, Laurenti martyr Levita Sabinum levitam angelicis nunc quoque junge choris ".[15]

Of about the same date is another inscription, written in verse, found in the Catacomb of San Callisto. It marks the last restingplace of a cleric DEVSDEDIT and begins:

Hic Levitarum primus in ordine vivens

Among the eulogiums recorded of his life it is stated that he chanted the Davidic Psalms

DAVIDICI.CANTOR.CARMINIS.ISTE.FVIT

and then a happy reference is made to his name " Gift of God " to which is added the gift of Heaven:

Ecce *Deus dedit* nomen qui forte gerebas;
Ecce *Deus dedit* regna beata tibi.

De Rossi comments upon two other lines in the epitaph

Inter bellorum strepitus et . . .
Felicitas voluit temporis esses sui—

as indicating the date, viz. the invasion of Rome under Alaric. An inscription dating from the pontificate of Sylverius in the middle of the next century (536-537) speaks of a deacon Dionysius who, besides his office as chanter in the church, was skilled in the practice of medicine:[16]

[15] In this connexion it is interesting to note a tombstone in the aisle (transept) of the Convent church of St. Paul in the Via Ostiensi which bears the image of an organ, the first instance of a musical instrument engraved on Christian monuments of early date. The inscription reads: *Rusticus se* (me?) *vivv fecit.* According to Kraus, *Realencyclopedie,* the slab belongs to the fourth century.

[16] *Lib. Pontif.,* Duchesne, p. 291; and De Rossi, *Inscript.,* II, p. 106, n. 49.

Hic Levita jacet Dionysius, artis honestae functus et officio quod medicina dedit.

Of much earlier date is the epitaph of another Dionysius, a priest also and physician, preserved in the Lateran Museum. It is manifestly of the second century, part of it being in Greek and part in Latin.

ΔIONICIOY IATPOY ΠPECBYTEPOY

This physician Dionysius was also a faithful chanter in the choir:

LAVDIBVS. AETHEREIS. FAMVLATVS. MENTE. FIDELI.

The inscription further records that he was made prisoner by the Goths (under Vitiges?). His skill as a physician gave him opportunities and influence which he used in behalf of his captors, and he was later allowed to return to Rome, where he died.

Postquam Romana captus discessit ab Urbe
Mox sibi jam Dominus subdidit arte Getas;
Hosce suis manibus vitam committere fecit
Quorum mortigeros pertulit ante metus.

Among the monuments in the cemetery of S. Alexander on the Via Nomentana is a fragmentary inscription which records the death of a bishop at the age of seventy-one years, in the following words

Hic requiescit . . . Qvi nvnqvam Detvlit Devm Sva
Voce Lavdare. . . .

As the epitaph mentions the fact that, before being raised to the office of bishop, he had served for twenty-five years as a deacon in the Church, De Rossi interprets these words as meaning that during all those years he had never absented himself from the offices of chanter or deacon.[17]

ANTON DE WAAL.

Rome.

[17] In diaconatu annos XXV, in episcopatu XVI . . . probro nunquam sibi detulit (id est nunquam ipsum puduit) Deum sua voce laudare suae singularis praeconii verba quid significent statim exponam. Diaconorum videlicet proprium his saeculis munus fuit voce et cantu Dei laudes, psalmos praesertim, in sacris cantibus modulari. Hic porro episcopus, si litteras ex ejus elogio superstites recte intellexi, a diaconatu, ut tunc plerumque fiebat, ad summum sacerdotium pervenit.—*Inscript.*, de Rossi P. I.

ROMAN CHURCH MUSIC REFORM.

I.

WHEN, in 1903, Pius X issued his famous "Motu Proprio" on Church Music, the effect in America was to the great majority of those who were interested like that of a bolt from the blue. Various were the misunderstandings and misinterpretations to which the document gave rise. Some promptly concluded that liturgical music was henceforth to be exclusively Gregorian; and considering the conception, in the popular mind, of this particular portion of the Church's inheritance, it was not strange that the prospect should arouse no enthusiasm. To others the pontifical decree conveyed only the one thought, that women had no place in a liturgical choir; this was placing the emphasis on a point important enough in itself but secondary to the main thesis. There were even some who saw in the new legislation nothing more than an effort to foist on an enlightened public the French pronunciation of Latin. It was some time before the main purpose of the pronouncement began to emerge from the discussion and confusion of thought which it had succeeded in arousing.

Properly to understand the principles and legal dispositions laid down by Pius X, one had to be familiar with the history of the art of music; furthermore, the knowledge required was much broader and deeper than was to be gotten from the ordinary books on the subject. Practically all the works which would have served to enlighten those interested were in French, German, and Italian. Our histories of music in English were written by Protestants who ignored everything previous to Bach; or, when they did not ignore it, misrepresented it. That history is being written differently now. Although even yet we have no one book in English which gives an accurate and thoroughly reliable account of the development of the art from the beginning, nevertheless among recent writers a great change is noticeable in their method of approach to the modern period. Belloc in his interesting *Europe and the Faith* makes the stimulating assertion that only a Catholic can grasp the true inner meaning of the history of Europe from the appearance of Christianity. This is certainly true of the story of music, whose growth is intimately and inextricably interwoven with

the Liturgy of the Catholic Church. The Motu Proprio has helped some to a realization of this fact by calling the attention of the world both Catholic and non-Catholic to the existence of a great mass of exquisite music composed before the year 1700 A. D.

In Europe on the other hand the ground had long been in process of preparation. While the action of the Pope did actually cause consternation in some quarters, it was for different reasons. It was very plainly the logical consequence of a long series of events and of a very definite concerted movement on the part of a devoted band of liturgists and musicians. It had been in the air for years. Two different streams, one with its source in Germany, the other in France, had converged, met in Rome, and through the instrumentality of one or two men united into a current strong enough to break through the obstacles of inertia and indifference—and even such a thing as commercialism—which had hitherto been able to dam the single contributories.

The sixteenth century saw the birth of Italian opera and the consequent emphasis laid on solo singing. During the next two centuries the efforts of teachers were concentrated on vocal technique, which reached such a high point of virtuosity that it has never been surpassed or even equalled before or since. The musical public gradually became enamored of a form of entertainment in which the principal preoccupation was the exploitation of a wonderful skill in vocal pyrotechnics. Composers, weakly yielding to the popular clamor, wasted their gifts on providing opportunities for singers to display their powers. People cared little or nothing whether the music meant anything or not, provided this or that favorite performer continued to tickle their ears with difficult runs, trills, and all kinds of *fioriture*. It was only in the middle of the last century that it was driven from the operatic stage after a long struggle, through the genius of Richard Wagner. In the meanwhile it had entered the sanctuary. Composers of church music had fallen victims to the fascination of an easy sensationalism and the great tradition of Catholic art was sacrificed. It was but natural, perhaps, for things to follow the course they actually did take. The development of the polyphonic art of the Middle Ages had destroyed all accurate knowledge of the achievement

of the first thousand years; in Palestrina's time Gregorian was practically a lost art. But in the Middle Ages music was still the child of the liturgy and the new art was a distinct gain. Now it was just the opposite. It betrayed the fundamental reason for the use of music in public worship, since it directed the attention of worshipers not to prayer but to mere pleasant sounds and even to things which belonged properly in the opera house.

Notwithstanding the spell exercised by this theatricalism, the resultant harm to public worship was fully realized by a few earnest minds that were able to resist its glamor. Caspar Ett, organist of St. Michael's Hofkirche in Munich from 1816 to 1847, conceived the idea of reviving the works of the ecclesiastical Italian masters of the sixteenth and seventeenth centuries. He worked consistently and to good effect, forming around himself a small band of supporters. His influence was but local; yet he was the forerunner of a reform movement which culminated in the Motu Proprio of 1903.

The real founder of the agitation in Germany for a return to the true ideals of the Church was Dr. Karl Proske, who from the time of his ordination to the priesthood in 1826 devoted his whole life to this one object. After long and diligent researches in the libraries of Italy and Germany, he edited and published a mass of music of the classical period of polyphony. Supported by the Bishop of Ratisbon and under the protection and direct encouragement of the King of Bavaria, Ludwig I, he founded the Music School of Ratisbon, which proved to be the real solution of the problem of resuscitating an interest in and a taste for the authentic music of the Church. By 1870 its influence had so permeated the musical life of Catholic Germany that the formation of the famous Caecilien-Verein under Dr. Franz Witt became possible. In all this work Gregorian studies were not neglected. They were made, however, on the basis of the Medicean Edition, issued in Rome shortly after the death of Palestrina and for a long while bearing the authority of his name. Investigation has since shown that he was not responsible for it and furthermore that it was compiled at a time when knowledge of the Plain Song of the Church was so mixed with error that it could not stand the test of scientific criticism.

The Gregorian revival had another origin. It was closely connected with the liturgical reforms instituted by the Benedictines of France under Dom Gueranger to offset the spirit of Gallicanism. In his endeavors to bring back the Roman Liturgy to its rightful place, he became interested in the matter of the chant. Studies of rigorously scientific nature were begun and carried on under the brilliant direction of men like Dom Pothier and Dom Mocquereau. The monks of Solesmes journeyed all over Europe. visiting monastic libraries, and photographing the ancient manuscripts containing the old melodies with which the Church had first clothed her liturgy. They thus had at their command all the available data. After years of intense study they proved conclusively that Plain Chant as known and practised in the first part of the nineteenth century was but a debased counterfeit of a really beautiful and artistic original. Moreover they showed that it was possible to restore the melodies substantially to the state in which they existed at the best period of the Gregorian epoch. One of the greatest difficulties that had always beset the modern student of Plain Song was the matter of rhythm. Dom Mocquereau's researches in this department placed the matter at last on a scientific basis. The free oratorical rhythm was shown to be founded on the laws of nature and to be essentially no different from those governing the measured rhythm of modern music. His studies on the nature of the Latin accent threw a light on a subject which previously had seemed to be an insuperable obstacle in the way of a true understanding of the principles underlying the structure of the ancient music.

II.

In Italy the success of the movement in Germany soon attracted attention. An Italian Association of St. Cecilia was formed at Milan in 1880, a Gregorian Society at Rome, and the Sacred Congregation of Rites in 1884 directed to all the Bishops of Italy a " Regulation for Sacred Music ". The time was not yet ripe, however, for these measures to have the intended effect on priests and people. Yet Italy was of the utmost importance, if the reform was not to remain localized in France and Germany. Italy would react on Rome and in Rome was the machinery to give the impulse necessary to spread the movement to the Universal Church.

Among those who perceived the value of the ideas underlying the whole agitation, was one who was destined to have a far-reaching influence on the body of Italian churchmen and through them on the rest of the Catholic world. In the person of the Rev. Angelo De Santi good church music found a protagonist fitted out by nature for the task before him. Born in Trieste in 1847, he entered the Society of Jesus at the age of sixteen. He made his higher studies partly in France, and partly in Austria. Very soon after his ordination to the priesthood in 1877, he was called to Rome by Leo XIII and placed in charge of the music at the Vatican Seminary. He had first come into contact with the Ratisbon division of the reformers. He had made a thorough study of musical theory and especially of its application to the needs of the Church. He was a devoted adherent of all that is noble and magnificent in the compositions of those truly great musicians who in the days gone by had shed such lustre on Italy and the Church, but who had now been consigned to oblivion in the very land of their birth.

Possessor of a facile pen he set himself to the task of an educational campaign. In the pages of the *Civiltà Cattolica* he expounded the fundamental principles underlying the use of music as an adjunct to the liturgy in a long series of articles which by their compelling style attracted attention and provoked discussion. He hammered on the basic idea that music in church has one and one only function—as an aid to devotion; that the Church had in the course of the centuries evolved an art of which her children might well be proud; that she time and again had imposed by law her own style of music and that she alone had the right to determine what that style should be; that, while she approved and encouraged progress in the arts and was therefore favorable to modern music, she had always demanded of newcomers that they conform in spirit to the old methods. These ideas did not originate with Father De Santi; they were as old as the Church: but they had been forgotten for the time and only needed the forceful, intelligent, and learned presentation which he was able to give them, to commend themselves to any thinking churchman.

Of a very practical turn of mind, he understood that writing was not alone sufficient. Music is made to be heard, not

read about. At the Vatican Seminary the student body was composed of boys as well as of young men, so that he had at his command the material necessary for the performance in the chapel of the great works of the classical period. The rendering given the Masses of Palestrina by the seminary choir soon became famous throughout Rome and many a secular musician made the pilgrimage out to the chapel behind St. Peter's on a Sunday morning to hear the immortal "Prince of Music" come back to life. It was here that Father De Santi's artistic ability shone forth. The writer of these notes has heard more than one of his pupils go into enthusiastic praise of the delicacy of his perceptions and the power he possessed of making others respond to his wishes.

Up to this time the Medicean Edition had been to all intents and purposes the official text for the Gregorian melodies and Father De Santi had been one of its defenders. Study of the work of the Solesmes Benedictines convinced him of the truth of their claims. He became a convert and, with his usual courage, translated his intellectual conviction into action. He ousted the Medicea from his classes, installed the Solesmes books, and was the first in Rome to sing the restored Gregorian melodies in their original purity.

In addition to his work in Rome, where he was forming a number of young and enthusiastic followers, Father De Santi kept alive his interest in the movement throughout Italy and did everything in his power to further the cause he had so much at heart. He presided at the congress of the adherents of the reform held at Soave in 1889. He was the prime mover in the Centenary of St. Gregory celebrated in 1891. A number of other events gave evidence of the growing numbers of those who were beginning to appreciate the meaning of the agitation. In 1894 there was a new "Regulation" from the Congregation of Rites, a national congress at Milan, and the commemoration of the third centenary of Palestrina's death. The good work progressed steadily, as was evidenced by another congress at Milan and one at Mantua in 1897.

The enormous amount of labor done by Father De Santi had as its mainspring the intense conviction that the liturgy should be an active element of the faith and piety of the people. The Office and the Mass, when properly carried out and aided

by the power of music, should be a most efficacious means of arousing devotion and the spirit of prayer. His motives were of the highest. He had no axe to grind, no commercial interest in publishing liturgical books; his one object was the essential truth of Catholic art. He was really a pioneer; he began things and often suffered the consequences of his fearlessness. When he knew from his study of history that he was right, he aimed straight for his goal, in spite of the opposition of adversaries who could not or would not move as fast as he. His strenuous activity gained for him enemies who, not content with the battle of ideas where they felt themselves on losing ground, undertook to remove him from the field. They actually succeeded in having him silenced by his superiors. He loyally obeyed and occupied the interim writing a novel, *Ricordo materno*, which was published in 1896 and enjoyed a considerable success. While his active propaganda in the press ceased, there was now at hand a body of enthusiastic followers who were nothing loath to take up the burden he was obliged to relinquish. The strategy of his enemies failed, so far as putting an end to the movement was concerned.

The election of Pius X signalized the triumph of all those principles which for almost a century had been gradually but steadily gaining ground. Pius ascended the throne of St. Peter in July, 1903; the Motu Proprio made its appearance in the following November. Theatrical music with all its works and pomps was to be banished from the public worship of the Catholic Church—surely a consummation devoutly to be wished, if the Liturgy is anything more than mere outward show and ceremony. The restoration of the age-long traditions of the Sanctuary, which had suffered a temporary eclipse, was no longer to be left to the enthusiasm of a few individuals; the responsibility was placed where it belongs—on the shoulders of those whose duty it is to safeguard the purity of public prayer.

Father De Santi was back from exile. He had been a close personal friend of the Cardinal Archbishop of Venice and continued in close personal touch with the new Pope. The reappearance of his articles in the *Civiltà Cattolica* gave evidence that the ban had been lifted. His comments and explanations of the "Codex Juridicus Musicae Sacrae" show a breadth of

view and profundity of knowledge which make them of great value to the student. Indeed for the student of ecclesiastical music this whole series, both before and after 1903, contain a statement of principles which has never been surpassed for clarity and convincing power. On comparing them with the Motu Proprio, one's curiosity is piqued as to just what part De Santi had, if any, in the actual formulation of the law.

The full story of the events leading up to and following 1903 has not yet been written and probably will not be for some time to come. Discussions which should have remained in the purely intellectual and artistic spheres, often degenerated into bitter polemics; animosities were aroused which, if they did not help, at least proved the music question to be very much alive. One wonders if Pius X did not come to the conclusion that he had stepped into a hornet's nest. It will suffice for the purpose of a summary sketch of this kind to say that the knell of the Medicea had sounded. The work of the Benedictines of Solesmes gained its due recognition and the courageous act of Father De Santi in introducing their books into the Vatican Seminary years before was justified. The new Vatican Edition was to be handed over to the Benedictines—but thereby hangs a tale whose telling would take too long.

There remains one crowning achievement of Father De Santi's strenuous life which should be chronicled here, since it is a consequence of the Motu Proprio which of itself proves the action of Pius X to have been productive of the best results in the Eternal City. It was not sufficient to have a solemn enactment of the Roman Pontiff imposing as law the tradition of the Church; men could and would interpret that law in the light of their own knowledge and prejudices. The movement could not be a genuine success, if its principles were not accepted by the majority of the whole Catholic body. He understood the prime necessity of making the music sung in the churches of Rome and Italy a model of liturgical and artistic dignity. If the opponents of the reform could point the finger of scorn at the very centre of Christendom—as they had been doing only too long—the case was hopeless. Education of a very practical kind was the one thing needed—and then more education. Men loved operatic music because they were continually hearing it in the theatre; let them hear church

music in church and they would soon grow to love it too. Simply to hand a copy of the law to a choirmaster and to tell him to put it into effect was not the way to get results; it spoke a language with which most choirmasters were unfamiliar.

Besides, Rome was full of young ecclesiastical students from the four quarters of the globe, who, if they could be intelligently interested and convinced, would carry the Gospel of the resuscitated art to their respective countries. The success of the Cecilians in Germany was due in large part to the effects of the Music School at Ratisbon; it might confidently be expected that a similar institution at Rome would extend its influence not only throughout Italy but far beyond its confines and thus produce results which could never be hoped for in any other centre.

Father De Santi undertook the arduous task of founding such an institution. Nothing daunted by the lack of funds, he began his campaign, gathered a corps of competent professors, and started in a modest way in 1911. In 1914 its success was so far assured that the Pope conferred on it the title of " Pontifical ". In spite of financial difficulties caused by the war it continued to flourish. Benedict XV presented it with ample and suitable quarters; friends from outside installed a new organ; the number of pupils has steadily increased. The school is full of promise for the future. Give it twenty or thirty years of work and its establishment will prove to have been a fitting crown to a life spent, in the dying words of Father De Santi, in devotion to the " honor of God and the service of the Church ".

The " Italian Association of St. Cecilia " was reconstituted in 1905 under the auspices of Pius X and the presidency of Don Ambrogio Amelli, of Monte Cassino. In 1909 De Santi was elected president and retained the office until his death in January of this year.

That his forty-two years of labor were blessed by fruits of even an unhoped-for kind, we have ample evidence in the changed conditions in the Eternal City. When he first reached there, church music was in a truly deplorable state. The compositions in general use were simply frank imitations of the operatic style of Donizetti, Bellini, and Rossini. Verdi no longer wrote in that style for the operatic stage; church com-

posers were but feeble imitators; even in the operatic style they were anywhere from thirty to fifty years behind the times. As late as 1902, if you visited the principal churches of Rome, you were almost everywhere entertained by Gaetano Capocci's "Laudate Pueri", an operatic aria if there ever was one. Many a time have seminary chapels in these United States re-echoed to the strains of the same Gaetano's "Litanies". Huysmanns in his *En Route* speaks somewhere of the Blessed Virgin entering a church service to the strains of a song and dance; if you have ever had the pleasure of listening to these same litanies, you will understand exactly what he means. They came from Rome. In the autumn of 1920 a Roman choir under the baton of Monsignor Raffaelle Casimiri gave the United States a practical demonstration of the kind of music in use now and of the artistic manner in which it is being rendered. The agitation in which Father De Santi was so long a protagonist, has had its effect.

These very imperfect notes may be brought to an end with an anecdote related by a writer in the *Civiltà Cattolica*" (18 February, 1922). Father De Santi died in the evening of 28 January, 1922. During the afternoon Cardinal Ratti, in Rome for the Conclave which was to elect the successor of Benedict XV, called to see him. The dying priest recognized his visitor and said to him: "Your Eminence, remain with us!" Was the vision of prophecy one of the mainsprings of his laborious life?

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THE CULT OF PSYCHOANALYSIS.

IN the early '90's, Sigmund Freud, a Jewish physician of Vienna, delivered his first lecture on a new method of dealing with mental abnormalities which he called psychoanalysis. Not a dozen people were present. The scientific world scoffed at his theory, accused him of charlatanry. But his theory did not die. Indeed, it has shown extraordinary vitality. In the past dozen years, psychoanalysis has made rapid strides; it has secured standing in the scientific world; it has developed into a cult which has been taken up by artists,

sociologists, and educators. It is no longer merely a psychological theory, but a system of ethics as well. According to one of its advocates, " it offers to the average man and woman a new rational code of behavior based on science instead of faith ".[1] If it continues to spread, we shall all be using words borrowed from the Freudian argot; we shall all be talking of our inner conflicts, our ambivalent attitudes toward certain people, the complexes that are at the root of our behavior, and the dreadful results of suppressed urges.

Of course the psychoanalysts have not reached their place in the sun without opposition. In general the medical world is loud in its condemnation even to-day; neurologists in this country with the exception of a comparatively small group look askance upon this new method of psychotherapy. Perhaps the most ardent champion of Freud in America are folk of the Greenwich Village type, that strange race ever on the search for new gods. These pseudo-esthetes claim to find in psychoanalysis a panacea for all their ills; Freud's books are their Koran, Freud himself their Mahomet.

The anti-Freudians, on the other hand, have raised a hue and cry against psychoanalysis. What alchemy is to chemistry, astrology to astronomy, cubism to art, that, they claim, psychoanalysis is to true psychotherapy. The literature published by the cult's protagonist and his followers is styled contributions not to science but to pornography.

This is hardly fair to Freud. Sexuality according to him is at the root of all neuroses. Consequently his language is plain, to say the least. But Freud is writing for specialists, and I do not think we can condemn Freud solely because the books published by the vulgarisateurs of his theory have been popular not on account of their scientific content but on account of their purulency.

In this paper I shall endeavor to give an exposition of the essentials of psychoanalysis without bias or prejudice. It will, of course, be impossible to enter into the subject in detail and in all its ramifications. Sufficient, however, will be said to enable us to form a sane judgment of the merits of Freud's theory.

[1] *Psychoanalysis, its History, Theory and Practice,* by André Tridon (Huebsch).

History.

Although Dr. Freud is called the father and founder of the cult, another Viennese physician, Dr. Breuer, was really his precursor in this field. One of Dr. Breuer's patients, a young woman, was suffering from acute hysteria. Although a German, she was unable to use her mother tongue and babbled in English. She was also afflicted with hysterical paralysis. Breuer hynotized her and made her recall the *trauma* (shock, in the Freudian patter) which caused her present condition. The girl in the waking state was not, of course, aware of the cause of her trouble, but in the hypnosis she revealed all. The paralysis and amnesia were both removed by this talking or cathartic cure, as Breuer styled it. Freud was interested and collaborated with Breuer in similar experiments. Both directed the patients' attention during hypnosis to the scene during which morbid symptoms made their first appearance and caused them to live over the excitement they once repressed and get rid of it in the process.

Freud broke with Breuer, gave up hynotism, and in 1895 presented the world with his brain-child, the theory of psychoanalysis. At first he attracted but little attention even among psychologists and neurologists. But soon he secured a following. So ardent have these proselytes become that no praise of the master is too extravagant. He is the high priest of the new religion; they quote him as the true Israelite quotes the Law and the Prophets. One of his disciples says: "Freud has become the first aeronaut in the empyrean of the human mind and has reconnoitred and brought back to us exact information concerning matters of which otherwise we should have known nothing."

Nor is Freud himself slow in acknowledging the importance of his contribution to human knowledge. In his General Introduction to Psychoanalysis, he says: "Humanity has had to endure from the hands of science two great outrages against its naïve self-love." He then speaks of the Copernican theory which destroyed men's belief that their earth was the centre of the universe, and the Darwinian theory which informed man that he was in no wise superior to the beast. "But the third and most irritating insult," he continues, "is flung at the human mania of greatness by present-day psychological research which

wants to prove to the I that it is not even master in its own house but is dependent upon the most scant information concerning all that goes on unconsciously in its psychic life."

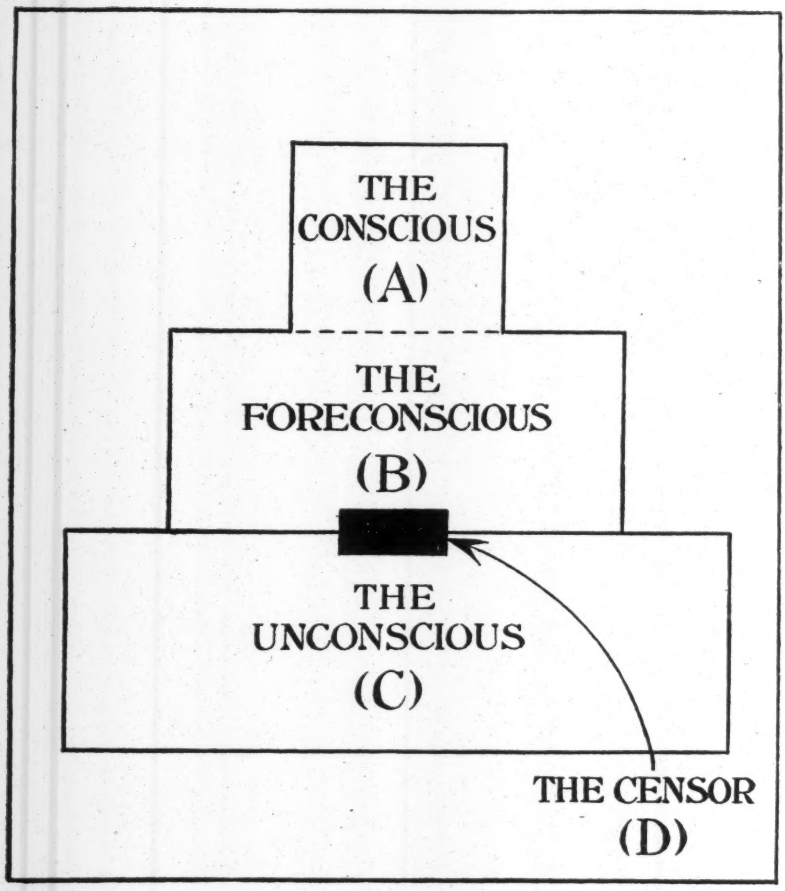
It may be worth noting here that there have been schisms among Freud's followers. The most important of these offshoots is the Zurich school. In essentials they agree with Freud; the principal difference is that they place less emphasis on sex.

THEORY.

Psychoanalysis as elaborated by Freud and his school is based on two theories: first, a large part of our mental life is unconscious (unknown or unknowable);[2] second, a creative force is constantly impelling all animate life. Freud calls this the *libido*.

It may be well to explain schematically Freud's theory of the psyche. (See figure.) We can represent our mental life by three adjoining rooms or compartments. The smallest (A) is the conscious. Here we find what our mind is dwelling on now; for example, the printed page in front of us. Connected with this room by swinging doors that open at the slightest touch is the foreconscious (B). Here are the thoughts that we have put aside for the present, but at the merest wish or, at least, with slight effort they come swarming into the conscious. Thus I am conscious of the words I am reading, but I can readily summon from the foreconscious the names and addresses of my friends and relatives, the picture of my parish church, the Latin conjugations, the Our Father. The next compartment (C) is the room of mystery, shrouded in Cimmerian darkness, the *terra incognita* that Freud calls the unconscious. Here are stored out of sight all the thoughts from earliest infancy to the present moment that we forget either because they are uninteresting or because they are painful. Here the lazy boy caches the rule for the ablative absolute; the timid individual, the humiliating experience he had to undergo at the hands of his companions.

[2] It is more correct to call this subconscious. To speak of our conscious and our subconscious, or unconscious, mind is altogether unscientific. We have not two minds; the mind is essentially one. Part of our mental life, of course, is dimly attended to and we may call this the subconscious working of our mind. When we say that this part of our mental life is unknowable, we only mean that it cannot be known by a direct appeal to our internal experience. But there are ways of bringing our subconscious thoughts to light, and psychoanalysis is *one* method.



But do not imagine that the unconscious is merely a storeroom full of antiques, unpleasant or uninteresting relics of the past. It is much more than that. Here accumulate the complexes that play such a large part in Freud's theory. Thus my world or part of my world may learn of some defect that I possess, physical or mental. My shame at this knowledge, my brooding over it, becomes in the unconscious what Freudians call an inferiority complex. These unconscious ideas with emotions grouped round them exert a mysterious influence upon our conduct and upon our mental and physical health. The Œdipus complex needs to be explained. This is an overattachment of the son for the mother, or, in the Electra complex,

of the daughter for the father. This complex has its origin in early childhood and, according to Freud, has a manifest sexual connotation of incestuous desire; hence the name. The normal child breaks away from this. But if not, the complex is the fertile cause of many neuroses, expressing itself at times in violent aversions toward the opposite parent. There is a whole swarm of these complexes; besides the inferiority complex, and the Œdipus complex, there are the fear complex, the rage complex, and a host of others. These complexes are like steam in a boiler. If the human boiler is strong and equipped with a good safety valve, no explosion will take place. If there is a certain physical or mental weakness, congenital or acquired, the complexes may assert themselves and result in the various ailments known to the psychotherapist—perversion; hypochondria; akrophobia, fear of high places; claustrophobia, fear of enclosure; astrapaphobia, fear of lightning; arithmomania; onematomania, and a whole regiment of other phobias and manias.

Thus we see that the unconscious is a vast reservoir full of potential energy. Here, too, are gathered the Freudian urges: the nutrition urge, the urge to seek food; the sex urge, the urge to perpetuate the species; the self-protection urge, the urge to avoid encounter with harmful stimuli. Civilization has complicated these urges. Thus, the nutrition urge awakened the desire for domination—the will-to-power urge, which in turn became a source of egotism. Often the urges form a powerful combine; for example, the will-to-power urge unites with the *libido* or sex urge and we have a force which, wrongly directed, will work much harm to the individual and to society. The urges are, in truth, chained Titans straining at the leash, ever striving to break their bonds and reach the outer light of consciousness.

The *libido* or sex urge plays a most important part in psychoanalysis. Freud attempts to steal the thunder from his opponents by claiming that sex in his sense is not synonymous with sensual craving, but is merely the fundamental instinct which lies at the very heart of our emotional life. Nevertheless, there is no doubt of his emphasis on sex. Whether this be overemphasis I shall consider shortly. He would even rob child-

hood of all its poetry by interpreting the innocent acts of infancy as sexual cravings. In the child, according to Freud, we find all the perversions of adult life; only in childhood they are not perversions but thoroughly natural. As the normal child grows older, the self-protection urge asserts itself and represses these asocial cravings of infancy.

Freud's theory is unintelligible without a clear understanding of this self-protection urge. This is the Cerberus of the gruesome underworld of our mind. Freud calls it the censor. (See figure D.) It sits at the portals of the unconscious and strives to prevent the egress of any of the Titans. And the reason is that, if these urges rushed forth into the conscious, unsocial acts would result which, of course, harm the individual, and cause him to lose the esteem of his fellows. Hence, the name—the self-protection urge. Nevertheless the censor is not strong enough to battle single-handed against all these powers. They succeed at times in prying open the door despite all the efforts of the watchman; indeed, their influence on our conscious life is tremendous, even though we are not aware of it. When the urges succeed in eluding his vigilance, the censor, in a flurry of fright lest they rush out in all their awful nakedness, throws about them as they pass a mantle, a mask, and they come into the world of consciousness like the characters in a mystery play—symbolized, allegorized.

During dreams, the wariness of the guardian is relaxed, thus enabling *libido* and his confrères to stream into consciousness. Even then, however, the censor succeeds in symbolizing them after a fashion. Dreams, therefore, and their interpretation have a prominent place in the Freudian philosophy. During our dreams, the primitive, barbaric soul of us is unveiled; our repressed desires are made known—at least to him who has mastered Freud's exegesis of dreams.

Freud's theory of the unconscious is the basic fact upon which he builds. In the unconscious are contained the urges, the complexes, and the repressed desires. It is well to note that Freudians regard the unconscious as not merely the sum of all the experiences of our life. It is more than that. It originated not only in the childhood of the individual, but, because it contains so many repressed motives, may also be said to have originated in the childhood of the world. " In the unconscious

is condensed and capitulated the cultural history of mankind. . . . The unconscious contains the same desires which existed consciously in our very remote ancestors. . . . The motives and wishes of the unconscious are barbaric and unethical. . . . The dream reveals the mind of prehistoric man rather than the human mind as it has been rationalized and changed through culture and education; and through the evidence offered by the dream, it is possible to reconstruct the entire human mind." [3]

The unconscious is a huge power-house full of enormous dynamos. Take away all resistance and it will carry destruction in its wake. Direct it and it will turn motors, drive rock-crushers, light a city, operate a dozen industrial plants. So too the energy in the human machine; undirected, it spells disaster; released in the proper direction and on proper objects, it will benefit the individual and society. The savage is afraid of the dynamo because he is ignorant of its purpose. The human race is in awe of the unconscious because—until Freud—it was unaware of its hidden mechanism. It is the purpose of the psychoanalyst to direct this tremendous energy of the human dynamos into useful and social channels.

An illustration may make this clear. A noise wakes me in the middle of the night. I exaggerate the sound. I can hardly breathe; I perspire; I grow cold. My heart beats wildly; my limbs are paralyzed with fear. I can not cry out. Is it too fanciful to suppose that, were this to continue, I should go mad with dread or even die of fright? Fortunately there is a remedy. An electric switch is at my elbow. I flood the room with light. No one is present. But the noise continues. I laugh aloud—it is only the branch of a dead tree that the wind is scraping against my window. The cause is known; the effects disappear. The aim of the psychoanalyst is to make us see the causes of our unknown fears. Often they are as insignificant as the dead branch. Knowledge here is indeed power.

TECHNIQUE.

We shall be better able to judge of psychoanalysis if we watch the analyst at work. I shall suppose the practitioner a skilled neurologist and psychologist, not merely a lay devotee

[3] *Repressed Emotions*, by Isador H. Coriat (Brentano's).

of the new cult. His patient is suffering from some neurosis, some phobia or mania; not insane, however, nor an idiot, but merely afflicted with some mental aberration which may work havoc in his life. The first aim of the analysis is to discover the cause of the nervous trouble. This means the probing of the unconscious. The patient's censor may strive to prevent the communication of this knowledge, especially if it be of a painful or humiliating nature. The analyst must now set out to win the patient's confidence. This may take months or even years of careful work. In the meantime he encourages the patient to talk freely of everything that comes to his mind. He tests his reaction to stimuli-words, hoping that the vigilance of the censor will relax and allow the patient unconsciously to betray his secret. For example, if many of his reactions to the stimuli-words are references to mother or motherhood, the analyst may conclude that the patient has an Œdipus complex. The patient is told to recount all the dreams he can remember. Suppose the patient tells the analyst that he frequently dreams of the death of his father, to whom, he claims, he is devotedly attached. This confirms the psychoanalyst in the opinion that an Œdipus complex, an over-attachment to the mother, is at the root of all his trouble. This prevents him from marrying or, if he is already married, has made his married life unhappy.

No cure can take place until transference has been secured; that is, a feeling of acknowledged sympathy from the patient to the analyst. According to Ernest Jones, it is a "displacement onto the physician of various affects (feelings) that really belong to some other person". Modified transference is, of course, common to all medical practice and, indeed, to spiritual direction as well. Transference is the central problem of psychoanalysis, and it is a difficult and delicate problem to handle. The transference must not be permanent; the patient must not feel that he is obliged to depend forever on the physician.

Granted a successful psychoanalysis, and consequent transference, what remains? The neurotic's interests are still turned within himself; he can not be cured until his interests are projected outside on the practical affairs of life. Consequently the analyst must awaken new interests, provide a healthy viewpoint, broaden his patient's horizon. In a word, sublimation

of the repressed complex must take place. Sublimation is the final step in psychoanalysis. It is the unconscious conducting of the repressed emotions to a higher, less objectionable, and more useful goal. The Zurich school attempts this along religious lines.

Extravagant claims for the success of this method are made by the Freudians. Only psychoanalysis, they say, can cure a neurosis, for it actually eliminates the unconscious conflicts which lie at the basis of the neurosis, either by raising the suppressed barbaric wish to a higher cultural level by bringing the patient into touch with reality again from which all neurotics withdraw, or by teaching the patient to utilize the energy of the neurotic conflict for more practical purposes. Psychoanalysis is like an archeological excavation. It digs out the buried complexes and then they disintegrate.

VALUE OF PSYCHOANALYSIS.

What opinion are we to form of the value of psychoanalysis? Has Freud's theory contributed anything to the sum of human knowledge, or is it merely, as one of its opponents says, "a lascivious farrago of nonsense"?[4] With the exception of the terminology, there appears to be little that is new in the theory. What is new is not true and what is true is not new. Much that Freud teaches is as old as Aristotle. His theory of the urges is only a novel way of saying that animality is part of man's make-up. So engrossed are the Freudians in this phase of man's life that they seem to forget there is another side—rationality. This absorption in the sexual has gone so far, as Dr. Rivers, an English authority on nervous diseases, remarks, that perverse tendencies and prurient ideas are scented in every thought waking or sleeping of the patients who come under their care.

The urges are merely a new name for the passions; both Catholic ascetics and Freud's followers view them with alarm, but from different viewpoints. Of the inner conflicts, St. Paul long ago uttered words better and truer than any of Freud and his tribe: "But I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members."[5]

[4] Dr. Cullen in the *Dublin Review*, April, 1921.

[5] Rom. 7:23.

We must not lose sight of the fact that the Freudians are determinists; the urges exert an influence on the conscious life of all men, normal and abnormal. We may fondly imagine that we choose of our own free will to perform this act, but this is far from being the case. *Libido* is at work, but we are unconscious of it. Our acts belong in the same category as post-hypnotic phenomena. And this holds not merely for the abnormal individual, but for the normal as well. After reading Freud's *A Contribution to the Psychopathology of Everyday Life*, we may well wonder if there is a shred of free will left to any of us. That weird Freudian entity, the censor, does the work we are wont to ascribe to conscience and to will-power; but there is nothing volitional about the censor; it is a blind force that acts necessarily.

The symbolic interpretation of dreams seems to be the veriest moonshine. That sometimes the inhibitions of our conscious life are relaxed during sleep so that even the virtuous have dreams of a lascivious nature is beyond question. But why every dream in which shoes, trunks, swords, tunnels, caskets, ovens, wagons, etc., appear must necessarily have a sexual connotation is more than the average man can fathom. These commonplace articles have no such meaning in his conscious life. And to say that it must be so because primitive people used these as sexual symbols is to talk nonsense. This were to suppose that the child is born with certain innate ideas of sex inherited from his ancestors—an assertion absolutely without proof, contrary to sound psychological experience.

Of the practical value of psychoanalysis as a psychotherapeutic measure very little can be said because of the scarcity of data. Its most ardent defenders, even Freud himself, claim this is due to difficulties inherent to the technique. The treatments lasting for months and even years and involving considerable expense, the obstacles in securing the transference, the interference of suspicious relatives when transference is effected—all these, they say, militate against the successful administration of psychoanalysis. Nevertheless some good work has been done, some cures have been effected; notably in England in the treatment of war neuroses. In this country the physicians at St. Elizabeth's Hospital, Washington, D. C., claim to have used psychoanalysis with success. May it not be, how-

ever, that these cures are due not to the claptrap of psychoanalysis but rather to the long and sympathetic interest manifested by the physician in the patient? Loving sympathy has "ministered to a mind diseased" in thousands of cases that are not reported in the scientific journals. Then, too, confession, extra-sacramental as well as sacramental, has its therapeutic value.

In the transference, there is a real danger, especially when the patient is a woman. Long and intimate conversations with the analyst about her sexual life may have disagreeable consequences. This, however, is not necessarily so. The medical profession may rightly resent the supposition that physicians are blackguards, just as we object to the imputations of bigots against the Catholic practice of confession. Nevertheless, I do not think we can conclude that there seems to be nothing contrary to faith or to the ordinary moral teaching of the Church in either the theory or method of psychoanalysis. The deterministic basis of the theory renders it suspect, to say the least, and the manifest dangers connected with the technique, together with the small chance of successful cure, should keep Catholic physicians from using it in an unmodified form.

In this connexion the words of Dr. Peterson in the Journal of the *American Medical Association* are to the point. "I doubt if any persons have been benefited by this treatment. It requires months or years of work over each case and it is very expensive. I have, on the other hand, seen very bad results from the psychoanalysis of young men and women, permanent insanity, and even suicide; and if it (psychoanalysis) were not destined to be short-lived, I should advocate a law to prevent its employment in the treatment of young people."

And Dr. Cullen, an English neurologist, says in the *Dublin Review*: "That psychoanalysis is a real danger to society is my serious conviction."

Conclusion.

The use of psychoanalysis by lay people can not be too strongly condemned. Society is devouring Freudian literature, as is evidenced by the enormous sale of popular books on the subject. The fashionable world has found a new hobby and is riding it to the death. These newer esthetes probe their

own and their friends' unconscious lives to see what hidden complexes are at work. If there be a cesspool buried within us, what good comes of stirring up the fetid mass, what good to the individual or to society by examining with a Freudian microscope our mental cloaca? The machinery of our mind is too delicate for the clumsy handling of the amateur.

A final word about the extension of psychoanalysis. Dr. Freud's first effort was to find a cure for mental abnormalities. But he did not rest satisfied with that. His propaganda has gone forth to indoctrinate the world in every line of human endeavor. Psychoanalysis is being applied to God, religion, and morals. God is but the sublimation of the father-image, possessing no reality. The facts in the life of Christ and His Blessed Mother are blasphemously misinterpreted in a sexual sense. Why bother about morals when everything we do is determined by these blind powers within us? Free will is gone. The one thing necessary is to guard against asocial acts and those that harm the individual. Psychoanalytic theories are made to fit history, mythology, and folklore. The interpretation of poetry and the fine arts is being undertaken by the Freudians. Hamlet, Macbeth, Lear pass through this mystic alembic and emerge sorry-looking creatures suffering from heaven knows what complexes. The works of the great masters of sculpture and painting have a connotation frankly sexual to the distorted vision of the Freudian. Even the everyday actions of normal individuals have a sexual import. And finally, a school of Freudian pedagogy is rapidly developing. We shudder to think of what new tomfoolery will be introduced into the schools when teachers take up this debasing twaddle.

To sum up. Psychoanalysis when applied by experts for the cure of neuroses may be used, but only with the greatest caution. First, the intention must be good; secondly, every precaution must be taken to lessen the danger; thirdly, there must be a proportionately grave cause for incurring the moral risk. It is possible, of course, that all three conditions may be fulfilled in some individual case; but surely it is rare enough to make Catholics pause before using psychoanalysis.

And once it steps out of the sphere of psychotherapy, Catholics should sound the alarum and declare war *à l'outrance* against its encroachments. It does nothing but increase the

dread sex madness that has taken hold of the world in these later years. Reticence has long ago been repealed with regard to our conscious life by the modern poets and novelists; the psychoanalysts go a step farther; they would reveal the grizzly secrets in the charnel house of our unconscious.

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ST. THOMAS AND BIRTH CONTROL.

THE stormy question of birth control, which, lulled during the War, when the call for men was so loud and the fallacy of any theory for limiting the source of them was most felt, is again vigorously with us. It was with Aristotle and Aquinas. We have something to learn from the contrasting attitudes of the Philosopher and the Saint.

It is to the latter's *Commentary* on the former's *Politics* that we naturally turn for the Catholic teaching on this vital subject. Unfortunately, however, this celebrated work, which was as a window through which the brilliant political wisdom of golden Greece shone into the Middle Ages, is not entirely Thomistic. Tolomaeus says so; and Peter of Auvergne is mentioned as concluding the work.[1] But it is all in the Master's vein, and was possibly, as Edouard Crahay suggests, completed from notes left by the Angelic Doctor.

The seventh book of Aristotle's *Politics*, replete with practical civil suggestion, must have particularly appealed to Aquinas; for he borrows liberally from it in the latter part of the authentic portion of his *De Regimine*. One is led to believe that he made its thoughts peculiarly his own. This is the portion of the *Politics* which opens up the Greek's mind on birth control; and the *Commentary* on it (Cap. XII) seems to be, at least indirectly, of Thomistic inspiration and source.

Aristotle was blunt. He declared that the State should check population and that, if any parents are in the way of having more children than the number allowed, an abortion must be committed before life and sensation begin in the foetus;[2] while

[1] Jourdain, *Philosophie de S. Thomas*, Paris, 1858, t. I, p. 88.
[2] *Politics*, VII, 16.

the more efficient modern idea would press back the possibility of births so far that the State need not be solicitous at all. Now, though Aquinas is as vehement for individual rights as anyone, he realizes that Nature has some rights, too; and that, if the individual begins by perverting Nature, he will end by wronging himself. He would save the individual from selfish as well as civil aggression. But the *Commentary* endeavors to present Aristotle's position gracefully and condone it in so far as possible. Since a state is a self-sufficient community, it is fitting that there be no poor citizens and, therefore, that any condition which would make for poverty should be dispelled.[3] But to this the Saint could retort with the Gospel with which he was imbued: "Consider the lilies of the field." He knew of a Providence to which the piercing eye of the greatest of the Greeks was blind. God supplies enough for all; poverty should be traced to human causes and not divine. Its remedy should be natural and not unnatural, moral and not immoral. Normally there is enough for all, if all were willing to refrain from hoarding and to grant each his share. Christ spoke with greater authority than His minister Malthus, when He spoke of the care which His Heavenly Father had for mankind. Aquinas knew that Nature was not the great cause of paupers, but external circumstances; and that these, not Nature, should be the civil and individual target. He was not the one to solve a problem by canceling the subjects of it, and thereby creating a later and greater difficulty.

Besides, to meddle in the processes of Nature was, to Aquinas, a direct action against God, the Author of Life. Nature is far too sacred, in his concept, to be profaned by the clumsy fingers of the State or the brazen process of a plan of sex-sophistication. It has its ways: it is reasonable to accede to them. And any measure in defiance of them would be unreasonable and irreligious.[4] Such a procedure might be expedient; but it would surely be a boomerang. It is plain to Aquinas that there can be no real gain when and where a human measure loses sight of either God or His reflection in Nature.[5]

[3] *Com. Polit.*, Lib. VII, lec. 12. Cf. Albertus Magnus, *Com. Polit.*, Lib. VII, cap. 14.

[4] *Summa Theol.*, 2a 2ae, qu. CLIV, a. 12, ad I.

[5] *Summa Theol.*, 1a 2ae, qu. XCV, a. 2.

There are sentences in the *Summa* to answer the flippant birth control propaganda which to-day we hear and see so much of. It is amusing, we are informed by our ultra-moderns, any longer to hold that infants arrive as necessarily as raindrops and that we have no more command over their coming than the clouds in the sky. In still deeper sophistication, it is hinted that the sex function is on a level with eating and drinking. But Aquinas teaches that the order of reason requires means to be employed for the manifest and good purposes of Nature, and that means may be enjoyed only in view, explicit or implicit, expressed or tacit, of their proper end.[6] If made to be absolute aims in themselves, they fall short of the natural plan and amount to perversions of it. It is good that the body of the individual be preserved; it is better that the race be perpetuated. Just as food is the means of saving the body, so is sexual intercourse the method of saving the race. The Angelic Doctor uses St. Augustine's observation, exactly to express the truth: "What food is to the body, so sexual intercourse is to the race." And, St. Thomas adds, sex indulgence indeed may be as sinless as eating, provided it be exercised in due manner, conformably to its object of human generation.[7] But he emphatically asserts that there is no comparison between an excessive gratification of the appetite for food, and a deordinate satisfaction of sex. For the potentiality of the latter act is great; a new life can be the result of it, if Nature be not thwarted. Aquinas sees two glaring guilts: opposition to Nature and vicious concupiscence. Thus he views the subject from an angle which the modern birth controller has forgotten or ignored: ethics.

The points which he scores are these:

1. The interference with Nature which birth control involves means dishonor to Nature itself and especially its Author.

2. It depraves the purpose of sexual intercourse to a selfish surrender to concupiscence.

3. It sacrifices the common good.

4. It is economically inspired by a disregard for God's Providence, which is one of the great messages of Christianity. There is enough in the world for all, if there were enough

[6] *Summa Theol.*, Ia 2ae, qu. CLIII, a. 2.

[7] *Summa Theol.*, Ia 2ae, qu. CLIV, a. 2, ad 6.

energy, enterprise, justice, and charity. These should be sought and stimulated; Nature need not and ought not to be sacrificed.

5. The individual has no right to set himself against Nature, accepting the pleasures and repudiating the responsibilities and effects of intercourse. Much less has the State the right to tell the individual how many children he may have. Man is and must always be free in such a private interest, with an accountancy which is only to his Maker.[8] In other words, if ever there is to be a limit to the land of infancy, the individual, and by no means the law, must make it; and, in the making, life is not to be profaned. Self-control is the constant insistence of Christianity.

Aquinas teaches an ideal of sex-life which yields not a jot to the pseudo-ethics of expediency, but is reasonable and natural in the noblest degree. He believes that the higher faculties of man should rule the lower. He was doubtless impressed by the expressive teaching of Albertus Magnus that God once destroyed the earth by water to quench the flaming lust which leaped in the souls of the children of men. The Maker intended man's reason to govern his appetitive life and not to be its slave. The cross was the symbol of the triumph of the Logos—the divine Reason—over the flesh. St. Paul, like the Nazarene, chastised his body and brought it into subjection. Aquinas likewise, in the troubled days of his youth, strenuously fought and conquered carnality once and for all. He could not coolly take it for granted that men would and must be sexually excessive. The teaching of Christianity and the endless examples of the saints who exercised not only temperance but preserved absolute virginity, were against such an uncomplimentary view of human strength. Besides, he possessed a Catholic's regard for the wealth of sacramental life in the Church and the long stream of graces flowing from Calvary and its unbloody repetition in the Mass. The Redemption, for him, was not a remote execution on Golgotha or a chapter in a book. It was a tremendous event of significance to the whole world for all time. It affected every phase of human life; it empowered every individual; it opened up a new world, a new sense of values, and a new hope. What was impossible to

[8] *Summa Theol.*, 2a 2ae, qu. CIV, a. 5.

pagans was a sweet yoke and a light burden to the followers of Christ. And Aquinas could not for an instant admit the darkling presumption on which the Aristotelian advice with regard to race limitation seemed to turn. He respected the individual too sincerely to injure him even in thought. His democracy was as genuine in the ideal order as in the practical and political.

But to turn from religious considerations. St. Thomas adverts to the subject of sex from a socio-political angle. He remarks its intense relation to the public good;[9] for what could be more important to civil society than the perpetuation of itself? And therefore, Aquinas infers, all the restraints of reason should be thrown by the individuals in the State around the tendency to abuse the vital function. Whatever exceeds reason is wrong, he contends; and what is wrong has no right to be enacted. Depraved concupiscence, which seeks gratification without reference to the natural purpose of generation, is opposed to reason and has no justification. The Angelic Doctor distinguishes between the false reasoning of the world and the true reasoning which looks above for its standards; between expediency and ethics. When man obeys the commandments of God, he cannot act contrary to reason, although he may appear to run counter to its ordinary course.[10] Hence Aquinas believes that not a limitation of the list of births, but an inspiration of the virtues of temperance within the marriage state, would be a solution of the condition which Aristotle and the moderns are pleased to deem a problem. The State would have to join hands with the Church, to elicit this sane and wholesome spirit.

But, as we have already mentioned, the *Commentary* tries hard to erase the stigma of unnaturalness in its interpretation of the Aristotelian thought; and so it strains, if indeed it does not sacrifice, the truth of the text. A correct and direct translation of the Philosopher's sinister sentence would be: " But if any parents have more children than the number prescribed, before life and sensation begins, an abortion must be brought about; for what is right and contrary to right in such a case is

[9] *Summa Theol.*, 2a 2ae, qu. CLIII, 3a.

[10] *Summa Theol.*, 2a 2ae, qu. CLIV, a. 2, ad 2.

determined by sensation and life." [11] The *Commentary*, then, appears to err by charity when it declares that Aristotle did not express his own personal convictions in the matter. Still more so when it essays the opinion that he did not prescribe abortion absolutely, but only held that, if it must be, it ought to be prior to the development of sentient life in the womb; or, in other words, that the lesser of two evils is to be chosen.[12] But the Thomistic doctrine is all the more evident, for partly reading itself into the writing of the Philosopher. It is strong with a conviction which rises from sound ethics. And it saves the individual from the very instant of his actual and even possible existence, just as the sublime religious truths to which the Angelic Doctor's politics leads, would secure the salvation of the individual for all eternity. And surely a solution of living problems which is broad and detailed enough both to proclaim the common good and still champion the single member of the society in every reasonable respect; whose stand for right and justice, as divinely revealed or indicated, from womb to tomb, is unfaltering; which would stimulate civil society to help the individual, and urge the individual to help himself, especially against his greatest enemy—himself: cannot but be democratic in that richer and ethical sense of the word which the thinking world is coming to demand.

EDWARD F. MURPHY, S.S.J.

Baltimore, Maryland.

[11] Walford's *The Politics and Economics of Aristotle*, London, 1853, p. 267.
[12] *Com. Polit.*, Lib. VII, lec. 12.

Analecta.

ACTA PII PP. XI.

MOTU PROPRIO

DE PRAESCRIPTIONIBUS CONSTITUTIONIS PĬANAE "VACANTE SEDE APOSTOLICA" ALIQUA EX PARTE INNOVANDIS.

Pius PP. XI.

Cum proxime ex occasione Conclavis, in quo, arcano Dei providentis consilio, ad catholicae Ecclesiae principatum, nullis Nostris meritis, evecti sumus, omnia, quae ad Apostolicam Sedem vacantem et ad Romani Pontificis electionem pertinent, ad praescripta dirigerentur Constitutionis Apostolicae, quam s. m. decessor Noster Pius X die XXV mensis decembris an. MCMIV ediderat, ipsi VV. FF. NN. S. R. E. Cardinales in coetibus cotidie habitis, qui Congregationes generales praeparatoriae vocantur, optare se significarunt, ut posthac aliquod eius Constitutionis caput sic mutaretur, quemadmodum rerum temporumque ratio postularet. Itaque, re attente perpensa, de Apostolicae Nostrae potestatis plenitudine, Motu proprio ac certa scientia, haec, quae sequuntur, decernimus atque edicimus:

I. Derogantes iis, quae in Constitutione Pii X *Vacante Sede Apostolica* tit. II, cap. 1, n. 33 praescribuntur, ut Cardinalibus, qui longius absunt, fiat Urbem tempore adeundi facultas, decem dierum moram, quae, post diem obitus Summi Pontificis, ad Conclave ineundum dabatur, ad quindecim solidos dies prorogamus; praetereaque Sacro Cardinalium Conlegio potestatem

facimus ingressus in Conclave etiam per alios duos tresve dies proferendi, ea tamen lege, ut decem et octo ad summum diebus elapsis, Cardinales, quotquot praesentes aderunt, statim Conclave ingrediantur et ad electionis negotium procedant. Quod vero attinet ad novendialia, servatis iis quae in memoratae Constitutionis tit. I, cap. v, n. 26 leguntur de exsequiis, tribus postremis diebus, sollemniore ritu persolvendis, Cardinales, in primo eorum conventu, praefinient dies, quibus sex priora habenda sint.

II. Quod in eadem Constitutione decernitur tit. II, cap. II, n. 38, ita volumus observari, ut cuilibet Cardinali, quamvis liberum sit duobus servientibus, clericis, vel laicis, vel uno clerico et uno laico uti, liceat tamen unum solum eumque laicum in Conclave secum adducere. Quod vero additur de servientibus Cardinali infirmo concedendis, id omnino immutatum esto.

III. Legem, quae de Communione a Cardinalibus facienda habetur in Piana illa Constitutione tit. II, cap. v, n. 54, sic novamus, ut liceat cuilibet Cardinali sacrum facere; qui vero, quavis de causa, se a sacro peragendo abstinuerit, is in designato sacello et consueta Missa ad sacram Synaxim accedat.

Iubemus autem Nostras has Litteras Motu proprio datas legi coram omnibus S. R. E. Cardinalibus praesentibus, in prima Congregatione generali, quae post obitum Summi Pontificis habebitur. Contrariis non obstantibus quibuslibet.

Datum Romae apud Sanctum Petrum die I mensis Martii, an. MCMXXII, Pontificatus Nostri primo.

PIUS PP. XI.

SACRA POENITENTIARIA APOSTOLICA.

(Sectio de Indulgentiis.)

INDULGENTIAE APOSTOLICAE QUAS SSMUS D. N. PIUS PP. XI IN AUDIENTIA D. CARD. MAIORI POENITENTIARIO IMPERTITA DIE 17 FEBRUARII 1922 LARGITUS EST.

Monita.

1. Res aptae ad recipiendam benedictionem pro Indulgentiis Apostolicis lucrandis sunt tantummodo coronae, rosaria, cruces, crucifixi, parvae statuae, numismata, dummodo non sint ex

stanno, plumbo, vitro aliave simili materia, quae facile confringi vel consumi possit.

2. Imagines Sanctorum alios ne repraesentent quam rite canonizatos vel in probatis martyrologiis relatos.

3. Ut quis valeat Indulgentias Apostolicas lucrari necesse est ut aliquam ex rebus benedictis ab ipso Summo Pontifice, vel a sacerdote facultate praedito, super se deferat aut in domo sua decenter retineat.

4. Ex expressa SS. Domini nostri declaratione, per Apostolicarum Indulgentiarum concessionem nullatenus derogatur Indulgentiis a Summis Pontificibus iam alias forte concessis pro precibus, piis exercitiis vel operibus infra recensendis.

Indulgentiae.

1. Quisquis saltem semel in hebdomada recitare consueverit coronam Dominicam, vel aliquam ex coronis B. Mariae Virginis, vel rosarium aut saltem eius tertiam partem, vel divinum officium, vel officium parvum eiusdem B. Mariae Virginis, vel integrum officium Defunctorum aut saltem vesperas aut nocturnum cum laudibus, vel psalmos poenitentiales aut graduales, vel consueverit in ecclesia christianam catechesim tradere, aut domi illam suos filios, propinquos vel famulos docere, vel in carceribus detentos aut aegrotantes in nosocomiis misericorditer invisere, vel pauperibus quomodocumque opitulari, vel Missae interesse eamve, si fuerit sacerdos, celebrare, servatis solitis conditionibus confessionis sacramentalis, sanctae Communionis et alicuius orationis ad mentem Summi Pontificis, lucrabitur Indulgentiam plenariam diebus Nativitatis Domini, Epiphaniae, Resurrectionis, Ascensionis, Pentecostes, SS. Trinitatis, Corporis Domini eiusdemque SS. Cordis; Purificationis, Annuntiationis, Assumptionis, Nativitatis et Immaculatae Conceptionis B. Mariae Virginis; Nativitatis S. Ioannis Baptistae; utriusque festi S. Ioseph Sponsi B. Mariae Virginis; Ss. Apostolorum Petri et Pauli, Andreae, Iacobi, Ioannis, Thomae, Philippi et Iacobi, Bartholomaei, Matthaei, Simonis et Iudae, Matthiae, atque Omnium Sanctorum.

2. Si quis vero ad sacramentalem confessionem ac ad sanctam Communionem minime accesserit, corde tamen contritus ad mentem Summi Pontificis aliquantisper precatus fuerit, singulis diebus supra recensitis necnon aliis festis Domini et B.

Mariae Virginis, Indulgentiam lucrabitur septem annorum totidemque quadragenarum; diebus Dominicis ceterisque per annum festis de praecepto, Indulgentiam quinque annorum totidemque quadragenarum; quovis, demum, alio anni die, Indulgentiam trecentorum dierum.

3. Insuper quisquis, aliquod ex praedictis pietatis vel charitatis operibus expleverit, quoties id peregerit, quingentorum dierum Indulgentiam acquiret.

4. Quisquis ad aeris campani signum sive mane, sive meridie, sive vespere orationem vulgo *Angelus Domini*, tempore autem paschali *Regina caeli*, aut, eas ignorans, semel *Pater noster* cum *Ave Maria*; itemque sub primam noctis horam, edito pro Defunctorum suffragio campanae signo, psalmum *De profundis* vel, si eum nesciat, *Pater noster* cum *Ave Maria* recitaverit, acquiret Indulgentiam centum dierum.

5. Eandem Indulgentiam acquiret qui quavis feria sexta de Passione et morte D. N. Iesu Christi aliquantulum pie cogitaverit terque Orationem Dominicam et Salutationem Angelicam devote recitaverit.

6. Qui suam conscientiam excusserit et peccata sua sincere detestatus fuerit cum proposito se emendandi, devoteque recitaverit *Pater noster, Ave Maria* et *Gloria Patri* in honorem Ssmae Trinitatis, aut in memoriam Quinque Vulnerum D. N. Iesu Christi, consequetur Indulgentiam trecentorum dierum.

7. Quisquis pro fidelibus oraverit qui sunt in transitu vitae, vel saltem pro iis semel dixerit *Pater noster* cum *Ave Maria*, centum dierum Indulgentiam lucrabitur.

8. Quisquis, demum, in mortis articulo constitutus, animam suam devote Deo commendaverit et, iuxta instructionem fel. rec. Benedicti XIV in Const. quae incipit *Pia mater* 5 aprilis 1747, paratum se exhibuerit obsequenti animo mortem a Deo opperiri, et vere poenitens, confessus ac S. Communione refectus vel, si id nequiverit, saltem contritus invocaverit corde, si labiis sit impeditus, Ssmum nomen Iesu, plenariam Indulgentiam consequetur.

Datum Romae, ex S. Poenitentiaria Apostolica, die 17 februarii 1922.

BERNARDUS COLOMBO, *S. P. Regens.*

L. * S.

IO. BAPT. MENGHINI, *Substitutus.*

ROMAN CURIA.

Recent Pontifical Appointments.

Named Private Chamberlain, supernumerary, of His Holiness the Pope:

8 February: Monsignor Edmund Nolan, and Monsignor Arthur P. Jackmann, both of the Archdiocese of Westminster.

14 February: Monsignor James J. Redmond, of the Archdiocese of Liverpool.

15 February: Monsignor R. William Clapperton, of the Diocese of Aberdeen.

21 February: Monsignor Bernard J. Mahoney, and Monsignor Michael Curran, both of Rome.

Named Private Chamberlain of Sword and Cape, supernumerary, of His Holiness the Pope:

18 February: Mr. Evan Morgan, of the Archdiocese of Cardiff.

21 February: Mr. Shane Leslie, of the Archdiocese of Armagh.

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8 February: Mr. Samuel Walker O'Neill, of Rome, named Honorary Chamberlain of Sword and Cape, supernumerary, of His Holiness the Pope.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

MOTU PROPRIO OF HIS HOLINESS POPE PIUS XI extending the time for the opening of the Conclave for the election of the Roman Pontiff, and making other changes relating to the same.

SACRED POENITENTIARIA APOSTOLIC, through the Section on Indulgences, announces the Papal Indulgences granted by Pope Pius XI.

ROMAN CURIA officially publishes some recent Pontifical appointments.

DEVOTION TO THE HOLY GHOST.

Novenas, with great external pomp and solemnity, are made in honor of many different saints, but relatively little importance is attached in many places to the great original novena—the Pentecost Novena. It is a largely forgotten fact that all our novenas in honor of saints, or preparatory to certain feasts, are made in imitation of the solemn novena which Jesus Himself taught his Apostles to make when He commanded them not to depart from Jerusalem but to await the Descent of the Holy Ghost. Holy Scripture tells us that after the Ascension of our Lord the Apostles returned from Mt. Olivet to Jerusalem and went up into the Upper Room. There they persevered with one mind in prayer for nine days. On the tenth day, the feast of Pentecost, they were filled with the Holy Ghost and went forth transformed men, valiant defenders of the cause of Jesus Crucified. This novena in honor of the Holy Ghost is therefore the one original novena instituted by Jesus Himself and made by the Apostles and our Blessed Mother.

Because this novena is so sacred in its origin, the Church has attached to it special indulgences and made the universal cele-

bration of it a matter of obligation, at least to a certain extent. In 1897 Pope Leo XIII appealed to the entire Catholic world in the following words: "We decree and command that throughout the whole Catholic Church, this year and in every subsequent year, a novena shall take place before Whit-Sunday, in all parish churches, and also, if the local Ordinaries think fit, in other churches and oratories. To all who take part in this novena and duly pray for our intention, we grant for each day an indulgence of seven years and seven quarantines; moreover, a plenary indulgence on any of the days of the novena, or on Whit-Sunday itself, or on any day during the octave; provided they shall have received the sacraments of Penance and the Holy Eucharist and devoutly prayed for our intention. We will that those who are legitimately prevented from attending the novena or who are in places where the devotions cannot, in the judgment of the Ordinary, be conveniently carried out in the church, shall equally enjoy the same benefits, provided they make the novena privately and observe the other conditions. Moreover, we are pleased to grant, in perpetuity, from the treasury of the Church, that whosoever daily during the octave of Pentecost up to Trinity Sunday inclusive, offer again publicly or privately any prayers, according to their devotion, to the Holy Ghost, and satisfy the above conditions, shall a second time gain each of the same indulgences. All these indulgences we also permit to be applied as suffrages for the souls in purgatory."

Another plenary indulgence may be gained at any time of the year by making a novena in honor of the Holy Ghost; with any approved form of prayer. This last indulgence was granted in 1849 by Pope Pius IX.

Why then, we may ask, is the great novena in honor of the Holy Ghost so poorly attended, whereas the faithful flock to novenas in honor of certain saints? Why does it prove so unattractive to many of those who in fact do make it? Among other reasons the following three may be given: first, because the faithful do not know the Holy Ghost; secondly, because the devotions used during the novena have very often no apparent practical bearing on their lives; thirdly, because devotion to the Holy Ghost is never brought to their attention except during ten days out of the 365 of the year.

Why do the faithful know so little about the Holy Ghost? Is it because the beautiful doctrine concerning Him, which the Church has drawn from the fountain of Divine Revelation, is above the grasp of the ordinary faithful? Is it a sealed book of which only a privileged few know how to break the seal and decipher the characters? Assuredly not. Like many other truths of the Holy Gospel, sublime though it be, the Father has revealed it for the little ones; it can therefore and should be made known to them. As a learned writer whom I am consulting, very truly says, if we desire a proof that this devotion is accessible to the piety of the faithful at large, we have only to recall the place the Holy Spirit held in the popular devotion of the Middle Ages—the number of churches, hospitals, hospices, asylums, convents and countless other charitable works placed under his patronage. And it is significant to note in passing, that it was precisely this epoch when devotion to the Holy Ghost was one of the most popular devotions, that has merited the title of "the Ages of Faith." It was undoubtedly the spiritual, the immaterial element of this devotion which inspired the grand works of art, the magnificent cathedrals of Europe, which our materialistic age cannot reproduce, because it knows not how to actually live the religious mysteries and ideals which inspired those monuments of faith. Our age has been eminently utilitarian and it cannot soar above the material elements. In fact materialism has developed to such a stage that the world itself is becoming disgusted with it and the devil is furnishing an equally ruinous alternative in false spiritual doctrines. I refer to Spiritualism. The Church alone has a cure for that scourge which is ravaging the world at present and exciting the sinful curiosity of even some Catholics. It counteracted superstition in the Middle Ages by practical devotion to the Holy Ghost. Again we must *en masse* have recourse to the Holy Spirit, who was sent by Christ "to convince the world of sin and of justice and of judgment."

Pope Leo XIII in his encyclical letter on the Holy Ghost pointed out a few very practical points on which the faithful should be instructed concerning the Holy Ghost. To the Holy Ghost especially, says the Pope, all of us owe the gift of faith. In baptism we were "born of the Spirit" (John 3:6). "The

charity of God is poured forth into our hearts by the Holy Ghost" (Rom. 5:5). Therefore we owe to him the actual participation of that life of grace which Jesus merited for us. The learned Pontiff shows the grandeur of the indwelling of the Holy Ghost in the just soul, quoting the text: "Know you not that your members are the temples of the Holy Ghost" (1 Cor. 6:19). What a grand text to use to associate devotion to the Holy Ghost with an exhortation to chastity. He tells how the people should be reminded to hearken to the secret warnings of the Holy Ghost who speaks in the soul through the voice of conscience. He shows how devotion to the Holy Ghost can be inculcated in every instruction on the Sacrament of Penance, since Jesus first said "Receive ye the Holy Ghost", before he actually gave the Apostles the Power of the Keys. Therefore the faithful should be instructed to invoke the Holy Ghost for themselves and their confessor before they enter the Sacred Tribunal. Many similar practical points that learned Pontiff touched upon which could serve as subject matter for a long series of sermons on the Holy Ghost, and he finally concluded that part of his encyclical with the following words: "These sublime truths, which so clearly show forth the infinite goodness of the Holy Ghost toward us, certainly demand that we should direct toward Him the highest homage of our love and devotion. Christians may do this most effectually if they will daily strive to know Him, to love Him and to implore Him more earnestly; for which reason may this our exhortation, flowing spontaneously from a paternal heart, reach their ears. Perchance there are still to be found among them, even nowadays, some who, if asked, as were those of old by St. Paul the Apostle, whether they have received the Holy Ghost, might answer in like manner: 'We have not so much as heard whether there be a Holy Ghost' (Acts 19). At least there are certainly many who are very deficient in their knowledge of Him. Wherefore all preachers and those having care of souls should remember that it is their duty to instruct their people more diligently and more fully about the Holy Ghost—avoiding, however, difficult and subtle controversies, and eschewing the dangerous folly of those who rashly endeavor to pry into divine mysteries. What should be chiefly dwelt upon and clearly explained is the multi-

tude and greatness of the benefits which have been bestowed, and are constantly bestowed upon us by this Divine Giver, so that errors and ignorance concerning matters of such moment may be entirely dispelled, as unworthy of 'the children of light'."

The next question is: Can the novena and in fact any devotion to the Holy Ghost be made intelligible and practical for the ordinary faithful? This question has been answered to a certain extent in the previous paragraphs. But some may object that the difficulty remains of developing the instructions on the Holy Ghost in such a way as to avoid the profound depths of theology and reach the hearts of the people. Can that be done? I answer in the affirmative. We need but take up books like *The Gift of Pentecost* by Fr. Meschler, S.J.; *Come, Holy Ghost* by A. A. Lambing; *Glories of the Holy Ghost*, by W. F. Stadelman, C.S.Sp.; to find abundant matter for a long series of instructions on the Holy Ghost. Every chapter of Father Meschler's book is divided into three points and treats of a practical subject. He treats of the Christian Family, of each of the Sacraments, of the State, of the Church, etc. Father Lambing's book contains points for fully one hundred sermons on the Holy Ghost. The book written by Father Stadelman, C.S.Sp., is a veritable mine of information for confraternity conferences. Sections of Mgr. Gaume's *Catechism of Perseverance* contain beautiful and yet most simple thoughts on the Gifts of the Holy Ghost. Many of the chapters of Cardinal Manning's book *Internal Mission of the Holy Ghost*, could easily be brought down to the reach of the faithful by the studious preacher. The Fathers of the Holy Ghost publish at Cornwells Heights, Pa., a monthly magazine, *The Paraclete*, which usually contains practical instructions on the Holy Ghost. The same Fathers have published a booklet of devotions for the novena.

Finally there is no reason why devotion to the Holy Ghost should be confined to Pentecost and forgotten during the remainder of the year. It can be made a practical devotion for the year round by establishing a confraternity of the Holy Ghost for which the Holy Ghost Fathers have obtained many indulgences. Confraternities have been for centuries the means employed by the Church for perpetuating approved and salu-

tary devotions, and for keeping alive among the faithful the essential truths of our holy religion. Evidently the Church's doctrine on the Holy Ghost is essential and must be kept before the mind of the faithful. The confraternity's indulgences are attached to various feasts throughout the year, so that the society becomes a means of bringing the faithful to the sacraments more often. On those days meetings can be held at which conferences can be given on subjects which we cannot usually explain sufficiently during the short time allowed for the Sunday Mass. The erection of the Confraternity would make a very fitting closing for the Pentecost novena. Information about the Confraternity can be obtained from the Holy Ghost Fathers of Cornwells Heights, Pa.

This devotion in honor of the Third Person of the Most Holy Trinity, if consistently inculcated into the hearts of the people, must surely be fraught with the greatest blessings for a parish. Pope Leo XIII looked upon it as a means of bringing back stray sheep to the fold; of reviving the true Christian principles of domestic society which have fallen into disrepute among men of the world owing to the propagation of such pernicious doctrines as that of birth control; and of combating that scoffing sceptical attitude which even many of our young Catholics are developing toward the Church and her discipline.

FREDERICK T. HOEGER, C.S.SP.

"ARCHDIOCESE" IN ECCLESIASTICAL TERMINOLOGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

A suggestion that the word "Archdiocese" is a misnomer, originally made by the Abbé Gosselin and repeated by later writers,[1] calls for an examination which will show that the criticism rests on entirely erroneous assumptions, and that the term is justifiable and proper, not only in conventional ecclesiastical language, but from the historic-literary viewpoint as well.

Gosselin and his followers take it for granted that the designation *archdiocese* is applied to a diocese because it is the seat of an archbishop. The oldest authentic documents on

[1] Cf. *Catholic Historical Review*, January, 1922, pp. 469 ff.

the subject clearly demonstrate the contrary. They show that the ecclesiastical metropolis, as distinguished from the civil, was not named from the metropolitan, but that the metropolitan was so named because he was bishop of a metropolis; just as in modern speech we call a bishop "archbishop" because he is the bishop of an archiepiscopal see.

A glance at the history of the origin of metropolitans or archbishops will sufficiently indicate this sequence. Thus Thomassin,[2] citing the canon of the Council of Antioch A. D. 341, writes: "Episcopos qui in unaquaque sunt provincia scire oportet, episcopum qui praeest metropoli etiam curam suscipere totius provinciae, eo quod in metropolim undequaque concurrunt omnes qui habent negotia." Again, referring to the council of Taurus, A. D. 397,[3] he says: "Decrevit porro ut metropolis ecclesiasticae dignitas ex his urbibus ei vindicaretur, quae metropolim se civilem esse idoneis documentis approbasset."[4] Further on we read:[5] "Conditas primum ab apostolis fuisse ecclesias in iis provinciae civitatibus quae ceterarum matres et principes essent. Nec alio ergo nec longiore a principio repeti potest ecclesiarum metropoleon origo." And later: "Affixae erant toto orbe, si Africam demas, ecclesiasticae metropoles metropoli civili. Si quam ergo de novo provinciam civilem Imperator in duas partiretur, novae civilis metropolis episcopus hinc efferebat se, et in metropolitanorum collegium adscitum se esse sperabat."

From the last quoted passage it is clear that a bishop became metropolitan (archbishop) by the fact that his city was made a metropolis (archdiocese). The same fact is vindicated by Van Espen:[6] "Hoc sat constat metropolitanos dici a metropoli, metropolim autem esse urbem matrem, id est quasi primam et praecipuam, quasi reliquarum matrem. Quoniam vero in unaquaque provincia urbs est aliqua quae inter caeteras eminet, haec dicta est metropolis; ac ideo episcopus qui hujusmodi metropolitanus dictus fuit, quibusdam juribus et praerogativis

[2] P. I, L. I, c. 12.

[3] Ibid., c. 40.

[4] This decision was given in a dispute between Arles and Vienne as to which city had the superior claim of being the metropolitan see and which of the two bishops was consequently the legitimate metropolitan.

[5] Ibid., c. 39, n. 2.

[6] *Jus Eccl.*, P. I, tit. 19, c. I, n. 3.

prae caeteris et in caeteras ecclesias donatus fuit." A little later he adds: "Illud quoque sat compertum est jam pridem metropolitanum dictum fuisse episcopum qui metropoli sive civitati quae in certa provincia praerogativis et juribus caeteras antecedebat, praeesset." Again:[7] "Labentibus autem saeculis metropoles ecclesiasticae paulatim a metropoli civili disjungi coeperunt, neque urbium erectio in metropolim civilem secum traxit metropolim ecclesiasticam; sed pro utilitate et necessitate ecclesiae quaedam ecclesiae quae opportuniores videbantur in metropoles erectae fuerunt."

Hefele, in his History of the Councils (vol. III), commenting on some canons in the Council of Chalcedon (A. D. 451), writes: "The principle that the ecclesiastical dignity of a city should be regulated by its civil eminence had already been expressed by the Synod of Antioch in its ninth canon; and the same was done more expressly by the Council of Chalcedon in canons 17 and 28." In speaking of canon four of the Council of Nice (A. D. 325) the author points out the fact that the Byzantine emperors, having raised a number of cities to the rank of metropoles, several of the Sovereign Pontiffs, such as Gelasius I and Leo I, refused to recognize the claim that every such metropolis became *ipso facto* a metropolitan bishopric. The emperor might create a civil metropolis; but it was reserved to the Pope to create an ecclesiastical metropolis, although in earlier times the designation of a city as an imperial metropolis usually carried with it the raising of the same city to a metropolitan bishopric. In either case such designation was made on the principle that the metropolis, together with the diocese or church of which it was the seat, represented the "prima sedes" or "prima cathedra", or the "ecclesia princeps et matrix," etc. That these terms implied the recognition of a higher rank and a preëminence above the suffragan bishops no one will question.

In modern times the Church has maintained precisely the same principle. The creation of an archdiocese invariably precedes the creation of an archbishop. An apparent exception may occur in the designation of a titular archbishop, in which case the name is purely an honorary title without accompanying

[7] Ibid., c. 10.

jurisdiction. The documents published in the Bullarium of the S. Congregations [8] or in the *Acta Apostolicae Sedis* confirm this statement. Hence writers of works like the *Lives of the Catholic Bishops* by Clark, rightly state that for example: "by Apostolic Brief, dated July 1850 New Orleans was erected into an archdiocese . . . and Bishop Blenk was raised to the dignity of Archbishop (1906)." Frequently the reasons for the designation of an archdiocese are mentioned in the document of erection; but the appointment of an archbishop, and the superior jurisdiction conferred upon him, are subsequent to, and conditioned on the preëminence of his see among the suffragans of the ecclesiastical province.

As regards the literary use of the term, we must go back to its etymology and philological interpretation. Modern reference works, such as the latest edition of Webster's *International Dictionary, Century Dictionary*, and others, give the word (archi-dioecesis) as derived from medieval Latin. Moroni [9] writes: "Dioecesi significa la estensione di un vescovato od arcivescovato, vale a dire il territorio su cui si estende la spirituale giurisdizione, l'amministrazione, e il governo ecclesiastico d'un vescovo o d'un arcivescovo, sebbene quelle governate dagli arcivescovi generalmente si chiamino arcidiocesi (archidiocesi)." The corresponding designation of archdiocese has been in use by canonists of all nationalities. Thus the use of the word "Erzdioecese" in German ecclesiastical literature goes back several centuries. The same may be said of the Italian *arcivescovato*, the Spanish *arzobispado*, the French *archévéché*, etc. These terms stand for archdiocese, meaning the see of the archibshop. The same usage we find maintained in the earliest Catholic directories and almanacs of English-speaking countries, among the best of our Catholic English writers, as well as in the official designations of the first and subsequent Provincial Councils of Baltimore. These follow the precedents of earlier Synods, such as the famous Council of Prague (A. D. 1605), the Decrees of which are published as "Synodus Archidioecesana". Benedict XIII in a Constitution of 1725 speaks of his see at Benevento as "archi-

[8] Cf. vol. IV, p. 510; vol. V, p. 103.

[9] *Dizionario di Erudizione Storico-Ecclesiastica*, vol. XX, p. 75.

dioecesis mea ".[10] For similar instances one need only consult the *Collectio Lacensis* or the *Acta Sanctae Sedis*. In the acts of the Vatican Council the term is used in the same sense by the French Bishops, and the propriety of this use, in canonical as well as popular language, is attested by its adoption in official papal documents when there is question of erecting a new ecclesiastical province.

In view of these facts the quotation of a phrase from a papal bull appointing a coadjutor bishop of Quebec, in which the Pontiff addresses the " city and diocese of Quebec," can hardly be adduced as confirmation of the Abbé Gosselin's contention when he writes " le Pape comme la grammaire est pour moi ". The curial style indeed permits an occasional deviation from language consecrated by long and legal usage.

CANON.

A MODERN PASTORAL AID—CATHOLIC BOYS BRIGADE.

Recently I heard a preacher from over-seas remark that within fifty years America would have the status of a third-class power. He was referring to the very alarming increase of divorce and other abominations in American society: things which, there is no disputing, bring about sooner or later national decay. About the same time, over cigars and coffee, I listened to the optimistic remarks of an American major, indicating that whilst there were undoubtedly perils ahead, the country would, somehow or other, pull through in the end. That " somehow or other " set me thinking about ways and means, it being perfectly obvious that if the American people fold their arms and let things take their course, in particular follow their present course, disaster is inevitable.

It is becoming a commonplace to-day amongst thinking people that only Catholic principles can save the country: it is sometimes overlooked that Catholic principles were meant to save the world. It is the corruption of the world that is the enemy, the undying enemy against which Catholics throughout the world have continually to fight. The evil nevertheless takes different forms according to times and places; hence each

[10] Collect. Lacens., vol. I, coll. 447-449.

country and each age has its own particular problems. For us the immediate problem is concerned with the care of our young people. Is the next generation of Catholics in this country to prove a solid bulwark or a shifting sandbank? How shall we save them from the tides of irreligion and indifference that threaten to swamp them? Our Catholic schools are plainly unable to provide for the vast number of our children in the large cities; hence the dire necessity of attendance at public schools with all the consequent dangers to faith and morals. Worst perhaps of all for the future is the well-established fact that a great number of those Catholic children who have attended public schools are, within a few months of leaving school, lost to the Catholic Church. It would almost seem as if the most critical period for these children is the last year of their school life and here is, to my mind, the most favorable time for definite Catholic action. The movement to reach girls frequenting the public schools is in good hands and may be trusted to effect grand success in the future, but it is with Catholic boys that great work has already been done or more has been determined upon.

The important point, of course, is definite Catholic influence to counteract the (at least) indifferentism, which they unconsciously imbibe at public schools, and which they will almost infallibly carry away with them when they leave school. The desultory catechism lessons—it is notorious that public school children evade them—will not and do not suffice to keep such children within the pale. Something more must be done to impress Catholicity as a force in their lives, upon their minds and hearts, something which will prevent them from drifting into non-Catholic organizations when their school days are over. They require to be shown their duties and responsibilities as Catholic young men in a very definite way.

An attractive Catholic organization seems the best way to effect this, one which, whilst thoroughly Catholic, or rather because it is thoroughly Catholic, aims at providing for the requirements of both soul and body. Therefore, besides the usual facilities for spiritual instruction and help, the program must include recreation in that form best adapted to the special leanings of boys between the ages of thirteen and sixteen. Boys' clubs are all very well in their way; but the

general trouble, discovered by experience, is that it is so difficult to train them to habits of order and good manners. Some form of more or less strict discipline is essential in dealing with boys of the ages above mentioned.

It is here that the Catholic Boys Brigade has proved already such a great success, for it combines the three requisites of spiritual help, abundant recreation, and well ordered discipline. The exact opportunity of these three has always proved a delicate matter in Catholic organizations. But in the case of Catholic boys who habitually associate with non-Catholic boys, notice their astonishing freedom from religious duties. The matter becomes doubly difficult. Boys must be attracted, interested, and influenced, if any permanent good is to be effected and this has been well kept in mind by the organizers of the Catholic Boys Brigade, who have, it would seem, struck the golden mean in their wise distribution of activities spiritual, recreational, and disciplinary. Moreover in this growing Brigade a certain flexibility of program is allowed for, to suit the varying needs of local branches and to this must be attributed no small share of the popularity which it has already achieved. A sound fundamental basis or ruling idea, a wide program and great flexibility, should enable the Brigade to reach from end to end of the States and become of the greatest value to pastors in the difficult work of preserving the Faith of the next generation. But the scheme calls for work not only from the pastor but also from his assistants in the parish and from laymen, perhaps hard, but glorious work. Coöperating with the Chaplain of the Brigade, who is usually one of the assistant priests of the parish, must be a few of the best young men of the parish, who will not be afraid to devote some of their evenings to the task of training the boys in the ways of the Brigade. The possibilities of the movement are great and the number of young souls to be snatched from unbelief are many. If we are to do something for our public school children, it must be something on the lines of the Catholic Boys Brigade of the United States, an excellent organization which has been tried and found worthy.

A word may be added about the pupils of our parish schools of which thousands have been enrolled. There are no reasons to exclude them from the benefits they may derive from the

Brigade. The movement needs stability and, if it is to continue, also officers and men willing to coöperate. Our parish schools furnish the best material. These boys appreciate highly the training and recreation the Brigade gives them. On the other hand they might resent it if they see that more is provided in a recreational line to public school pupils than to those who attend the parish school.

ALFRED BARRY, O.M.CAP.

PASTORAL MANAGEMENT AND PARISH FINANCES.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read with interest the recent communication in the REVIEW in regard to methods of raising church funds. Let me give you the opinion of one who, although not a pastor, has had an opportunity of studying pastors' methods of collecting money. Since my ordination nearly twenty-five years ago I have been engaged almost exclusively in college work; but I have ever held myself in readiness to preach and hear confessions in the various churches when a call came. I have had considerable experience in this matter in eastern Nebraska and western Iowa, in Illinois and Wisconsin, in Ohio and Kentucky.

While I did not consciously pry into parish matters, I enjoyed conversing with pastors in regard to the management of their church affairs. During these many years of experience I have met one pastor who, in my opinion, had worked out a good system for financing his church and school. I feel sure that he would not wish me to mention his name or to quote him.

His method was something like this: He never spoke of money matters in the church. On coming to the congregation to be its spiritual guide he called a meeting of the men and asked them to assist him in the financial part of the church. These men were to elect officers, and the officers were to the best of their ability to assess the various heads of families. Soon there was a call for an addition to the school; twenty thousand dollars were required. The assessing committee set to work and assigned an amount for each parishioner, according to his means. Any member of the parish was free to come before the committee and object if, in his opinion, he was overtaxed. Many availed themselves of this privilege and suc-

ceeded in reducing the amount which they were asked to contribute. But in the meantime the committee learned from these individuals just what proportion they would be able to contribute; and this amount remained for future assessments. It took some time to gather the per-capita tax rate; but once it was collected there was no further difficulty. Mr. Jones knew that for every dollar needed in the parish he was supposed to give twenty-one cents; and there was just one Mr. Jones in the parish. Mr. Martin knew that for every dollar needed he would be required to give three cents. Mr. Smith would have to contribute one cent, whereas many others were levied upon for the fraction of a cent.

As new members came into the parish they were approached on the subject by the committee, and their proportionate share was obtained. I can assure you that the committee traced every newcomer. Later on, when the priest needed a sidewalk in front of the church and a new roof for the church, he had only to calculate the cost, and the committee knew just how much each member of the congregation should be assessed.

I know that this plan has been working successfully for many years. It has given entire satisfaction to both priest and people. I cannot see a simpler way of collecting money. It is true that there are parishes which are changing so rapidly that any definite system like this would be required to be modified considerably, but in its main points it could be worked successfully in any parish.

Now let us take this matter a little further. Let us make out the year's budget, including salaries for the priests and teachers, coal, light, repairs, etc. With this budget before them, the members of the committee could take care of the entire finances of the parish. There would always be some who failed to meet their obligations, but the assessments could be made large enough to meet the obligations. With this system it would not be necessary for the parish priest to talk about money matters from the altar. He could simply notify the members of the parish and the committee that there would be a meeting to discuss parish matters.

The writer has been all but scandalized at times to hear some pastors Sunday after Sunday harping upon the subject of

money. Occasionally a pastor would say to me: "I want to read the announcements to-morrow." This meant that there was something about money and money, and more money.

I would not have you think that I am writing in a critical strain; if I have been somewhat shocked at times in regard to the ways of collecting money, I have been more than edified by the saintly and sacrificing lives of hundreds of pastors whom it has been my privilege to meet and assist.

H. S.

A CALL FOR MISSIONARY WORK AMONG RUSSIANS.

His Grace the Most Rev. Archbishop De Guébriant, Superior General of the Paris Foreign Missions, was sent by Rome last year into Russian territory to get information on the condition of religion there.

The letter which follows, addressed to the Maryknoll Superior, reveals a splendid opportunity and should interest all Catholics, but in a special manner those who by birth or ancestry have come in contact with the Russian people.

VERY REV. JAMES A. WALSH,

Very Reverend and dear Father:

You have visited Europe recently, and you know how interested the Church is in the future of those great Russian countries (they extend over twenty per cent of the inhabited regions of the earth) which, closed for more than a century to all Catholic influence, seem now to be about to enter an era of liberty of conscience.

I was able in person to fulfil a mission in Siberia last summer, as you already know, and what I saw fills me with an ardent wish that Catholics should understand better the importance of Russian affairs from the standpoint of the future of religion in the world.

Since the Bolshevik revolution, and as a result of it, the Russian people are divided as regards religion into three groups.

The first has turned aside from the Church and from the clergy and has detached itself from all religious observance. They have ceased to be Christian and live as the pagans did. Is this temporary or permanent? Time will show.

The second group represents the totally opposite state of mind. They have drawn close to religion as their hope of a future rebirth

of Russia in the church which they consider as a center for all the elements that have remained sane throughout the country. They recognize that the Czars have enslaved the church and usurped prerogatives belonging to God alone. But they maintain that, by its sufferings and by the heroism of its martyrs, their church has deserved to regain its liberty. Instead of being subject to a Holy Synod with no canonical authority, their church has now chosen a legitimate head, elected according to canon law, Tikhone, Archbishop of Moscow and Patriarch of the Eastern Slavs. The educated and believers among the Russians, led by Bishop Tikhone, are striving to raise the standard of their clergy, which had fallen low, and to inaugurate an era of moral rebirth and church activity.

Between these two groups there is a third, very numerous, of people who have neither sufficient faith, nor intellect, to reason like the second class, but who continue to have religious cravings. However, they are not satisfied with their church, because during the autocratic régime it allowed itself to be subservient, instead of resisting, as the Church of Rome has always done with a *non possumus*, the enterprises of civil power. Dissatisfied with their church and especially with their popes, this class of the Russian people remains uncertain. It does not abandon religion, but it does not embrace it generously.

The duty of Catholics seems to be to show the Russians that the weakness of the Orthodox Church lay in the fault that it has not obeyed, as we have, the command of Jesus Christ, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's". Its error is always the same, the Byzantine error which for a thousand years has allowed the civil power to interfere with the guidance of the church, to choose its high dignitaries and to make use of the clergy as political tools. The only means of combating successfully these lay usurpers is that established by our Lord Himself—union with the Chair of Peter—with the Pope, Head of the Universal Church.

That is why the Holy Father asks Catholics to get in touch with Russians wherever it is possible and to make them understand by word, by example, and by the exercise of charity that we look upon them as our brothers in religion, separated from us only because of the misunderstanding which the Emperors of Constantinople and the Tsars of Moscow brought about and maintained in their own interest. Outside of that nothing separates us. Our doctrine, our liturgy, and our sacraments are the same. The Russian orders are valid and their recognition is not a matter of dispute. Under the sole condition of recognizing the Pope as the successor of Peter and the Head of the Universal Church and of believing what they

have always believed in the sense that the Pope believes and teaches, they will be Catholics as much as we are, even though they were to keep their rites and liturgy—which are very ancient. They could remain, too, subject to the present pastors, where priesthood is not different from ours.

To encourage this fraternal union the Pope, as you already know, has appointed at Paris itself, a Coadjutor of the Archbishop "for foreigners" and more particularly for Russians. But you know how impoverished France is and how much mistrust has risen between the Russians and the French. It seems to me that American Catholics are in far better position than we to respond to the wishes of the Sovereign Pontiff, for there are many more Russians in America than in France. They are more at their ease there, freer, less mistrusted and further from Moscow. I wish we could inspire the clergy of the United States with the idea of taking up the Russian problem and trying to solve it in America itself by means of efforts and experiments which may serve as guidance and, I hope, as a model for the other countries.

With kindest regards, I am

Devotedly yours in Christ,

[Signed] J. DE GUÉBRIANT.

CELEBRATION OF JUBILEE OF NUPTIALS.

Qu. Is there any prescribed form for celebrating what are called Silver or Gold Weddings? Catholic couples frequently ask to have the twenty-fifth or fiftieth anniversary celebrated with Mass in the church, to which they invite their relations and friends as to a thanksgiving festival. What Mass should be said on such occasions, or may the Nuptial Mass be said when the rubrics allow it?

Resp. The matter has been exhaustively treated in the ECCLESIASTICAL REVIEW (Cf. Vols. III, p. 69; XV, p. 101; XXIII, p. 529, and the *General Index*, tit. "Marriage: Nuptial Bless".) We summarize here the matter. There is no prescribed ritual, but liturgists suggest the following approved usage. The couple kneel at the Communion rail or on prie-Dieu prepared for them in front of the altar. The priest, vested in surplice and white stole, or, if the Mass is to follow immediately, in stole and chasuble (leaving the maniple on the altar until Mass begins), addresses the jubilarians, exhorting them to gratitude for the blessings of their state, and to a renewal of mutual fidelity to the end of their lives. Then he blesses them

with the usual benediction, "Benedictio Dei Omnipotentis Patris et Filii et Spiritus Sancti descendat," etc. After this he reads Psalm 127 with the antiphon, "Ecce sic bendicetur homo qui timet Dominum," followed by the Oratio:

Omnipotens aeterne Deus, respice propitius super hos famulos tuos, ad templum tuum pro gratiarum actione laetos accedentes, et praesta ut post hanc vitam ad aeternae beatitudinis gaudia (cum prole sua) pervenire mereantur. Per Christum Dominum, etc.

Then follows the Mass of the day, or, if the rubrics permit, a votive Mass "De Beata Virgine" or "In gratiarum actione", with the chant of the Te Deum at the conclusion.

If for any reason the nuptial Blessing had not been received when the parties were married, it may be supplied, and under these circumstances the Nuptial Mass may be said, with due regard to the prescribed rubrics. The marriage rite preceding the Mass is however omitted—and the above blessing substituted, since the parties only renew their compact.

VENERATION OF A RELIC OF THE TRUE CROSS.

The Sacred Congregation of Rites has prescribed the manner of venerating particles of the True Cross duly authenticated (Decree, 18 February, 1843), as follows.

The Reliquary containing a piece of the Holy Cross on which our Divine Saviour died, is to be kept separately in a receptacle of the church or sacristy.

It may be exposed for public veneration on the altar with at least two lights burning. (Decree, 22 January, 1771.)

On Good Friday it may be publicly exposed on the main altar between lights, immediately after the Adoration of the Cross which precedes the *Missa Praesanctificatorum*. It may not be exposed on the altar on which the Blessed Sacrament is reserved on Good Friday.

The solemn exposition at any other time is made by a priest vested in surplice and stole of the color of the feast which occasions the exposition; otherwise the color is red.

If Mass is celebrated before the relic exposed, the celebrant genuflects on one knee "in accessu, recessu," and at solemn Mass "in transitu dum altare incensatur".

The faithful who pass the altar on which the relic is publicly exposed, genuflect on one knee (Decree 2722 ad 1; 23 May, 1835).

The relic of the Holy Cross is carried in solemn procession under a baldachin, and benediction with it is given at the close of the procession (Decree 3324 ad 1; 15 September, 1736).

The ceremony prescribed for this benediction is as follows. At the conclusion of the procession the priest places the relic on the altar, genuflects on one knee, puts incense in the thurible, and standing incenses the sacred relic *triplici ductu* (Decree 2324 ad 2; 14 September, 1736). He then takes the veil as in Benediction of the Blessed Sacrament, and with the sacred relic blesses the faithful with the sign of the cross. There is no singing during this blessing.

When the relic is given to the faithful to kiss immediately after Mass the celebrant retains the vestments of the Mass; otherwise he is vested in surplice and stole. The form in presenting the relic to the faithful is:

Per Crucem et Passionem suam concedat tibi Dominus salutem et pacem.

or:

Per signum Crucis de inimicis nostris liberet nos Deus noster.

FORTY HOURS' ADORATION WITHOUT THE "MISSA PRO PACE."

Qu. Our Ordinary in issuing the instructions for the Forty Hours' Adoration two years ago recommended the introduction of the nocturnal adoration, where it could suitably be done. As I have a good number of devout Catholic men in my parish I asked permission to have the nocturnal adoration of the Forty Hours last year. The permission being readily granted, I read the original document of the Holy See on the subject and then did the following:

On Saturday morning at five o'clock we had Solemn Mass of Exposition, and, continuing the adoration without interruption, with a Solemn Mass of Reposition on Sunday morning, ended the Adoration at nine in the evening of Sunday. It had lasted exactly forty hours. But there was no room for the *Missa pro Pace,* which, as far as I know, is not mentioned in the original document of the institution of the Forty Hours' Devotion. Did I act rightly?

Resp. The original and authoritative document which regulates the Forty Hours' Adoration is the Clementine Instruction, issued about two hundred years ago by Pope Clement XI, who thereby confirmed the practice of continuous adoration before the Blessed Sacrament introduced nearly two hundred years before him, by Clement VIII.

This instruction provides for the uninterrupted adoration beginning with the Mass of Exposition at noon, and ending with the Mass of Reposition on the third day. The forty hours are here completed *moraliter* not *physice*, as Gardellini in his exhaustive commentary on the "Instructio Clementina" points out. In Milan the forty hours were counted strictly, by order of St. Charles, who wished a continuous chain of public prayer to be maintained throughout the diocese, and for this reason forbade even the celebration of Mass or any other function in the particular church where the devotion was being held. He desired that all devotion of reparation should be concentrated upon the Real Presence by a special band of the parish adorers. All necessary or customary functions, even the Sunday Masses, were to be transferred to the neighboring churches until the Forty Hours' Adoration was ended, and would be taken up immediately by the adorers in the next church. But such was not the aim contemplated in the Clementine directions. These were intended to foster devotion to our Eucharistic Lord, and made primarily for the City of Rome; although recommended to be observed elsewhere with slight limitations or adaptation in case the adoration could not be continuous for forty hours but had to be interrupted during the night.

The twelfth section of the thirty-seven in the Clementine Instruction prescribes "Missae non celebrandae in altari Expositionis praeter duas solemnes pro expositione et repositione". The hour prescribed for these Masses is "post Nonam"—that is, after the recitation of None in choir. If this be done, it is evident that a day intervenes between the *Missa expositionis* and the *Missa repositionis*, unless we ignore the purpose and name of the latter Mass by celebrating it before replacing the Blessed Sacrament in the tabernacle. The Mass of Reposition is celebrated with special ceremonial, which indicates the solemn closing of the Forty Hours' Devotion. If it is celebrated before the actual reposition of the Blessed Sacrament, it loses its

special character and becomes a Mass of devotion within the Forty Hours' Prayer. Hence as a matter of fact, whether the adoration is continuous during the night, or interrupted, as is the case in most of the churches outside Rome, the Mass of Reposition takes place on the third morning from the beginning of the devotion with the Mass of Exposition. From five a. m. to about nine p. m. for two days, and from five to noon on the third day, we manage to get the required time, morally, of forty hours spent in adoration or devotion before the Eucharistic Presence. By beginning the devotion with the Mass of Exposition at noon, and protracting it continuously to the third day, ending early with the Mass of Reposition, the Romans fill a generous measure of forty hours' adoration.

In either case, however, there is the second morning, and for this the Clementine Instruction provides by an intermediate Mass "Pro Pace" in violet vestments, without Gloria; or for any other intention prescribed by the Pontiff or the Ordinary. The *Instructio Clementina* distinctly mentions this Mass (XIII: "Die intermedia dicenda est Missa votiva *vel pro pace, vel pro alia necessitate*, prout jussum fuerit"). Presumably our Reverend pastor was misled by the earlier statement, "Missae non celebrandae praeter duas solemnes pro expositione et repositione", overlooking the limiting phrase "in altari expositionis". The latter restriction, however, has been interpreted by liturgists in a modified way, so that the practice of saying the *Missa pro pace* at the altar of exposition is generally tolerated.

INDULGENCING A "TATTOOED" CRUCIFIX.

Qu. During a two weeks' mission here recently a young man came to ask one of the missioners to bless a crucifix which he had tattooed on his arm. The figure on the cross was as perfect an image as one sees it in prints of the crucifix. The question was later mooted among the priests whether the ordinary indulgences could be attached to such a representation of a crucifix together with the blessing. Will you kindly give your opinion?

Resp. There may be some prejudice against this form of honoring the cross, but we see no reason why a permanently tattooed image on the body may not be indulgenced. Some

devout Catholic sailors and soldiers were induced during the war to have the image of Christ tattooed on their right arms as a reminder of their faith and moral obligations, and as a notification to any priest who should find them speechless in hospital or on the battlefield, that they wanted the sacraments. The Monita attached to the *Summaria Indulgentiarum* issued by the late Pope Leo XIII (23 February, 1878), in giving the conditions under which indulgenced blessings may be imparted to crucifixes, etc. requires that the image, besides being carried on one's person, must be of a material which is not fragile or easily perishable. It expressly excludes indeed "imagines typis exaratae, depictae", but from the context it becomes plain that the pictures here indicated are prints on paper or other material which is easily torn, mutilated, or otherwise apt to lend itself to misuse. The sailor's tatoo is not as a rule liable to such misuse; and in all other respects appears to fulfill the conditions required for devotional and indulgenced blessings.

COMMUNICATION OF ECCLESIASTICAL PRIVILEGES TO RELIGIOUS.

Qu. Will you kindly answer this query in THE ECCLESIASTICAL REVIEW?

"Regulares etiam in Ecclesiis alienis iusta de causa Missam celebrare possunt duabus horis ante auroram vel duabus horis post meridiem." Rescr. Pii VI, 24 Jan., 1783. Does this still hold good? Does it apply to members of religious congregations, or is it a privilege for regulars strictly so-called?

Furthermore, "In Ecclesiis Regularium omnes sacerdotes, etiam saeculares, duabus horis post mediam noctem et tribus horis post meridiem celebrare possunt." (Ex concessione PP. Redemptoristis facta.) Does this privilege also apply to religious congregations and their churches? Does it still hold good? J. A. H.

Resp. For the interpretation of ecclesiastical privileges the Code of Canon Law lays down certain principles which may be summed up as follows:

1. A privilege granted by competent ecclesiastical authority is perpetual, unless the terms of the grant or the condition under which it was obtained definitely show it to be limited in time or application.

2. A privilege whose concession cannot be proved by document, is held to be perpetual and legitimate if it has been actually in prescription for a hundred years or longer.

3. Privileges, being favors, are to be interpreted in the widest sense compatible with the terms of their grant.

4. Religious enjoy those privileges that are indicated as belonging to their order under the new Code of Canon Law; and such others as have been communicated to them directly (by proper instrument) from the Holy See.

5. Transfer or communication of such privileges hereafter, to other than those for whom they were directly intended, is forbidden.

The rescript of Pius VI (24 January, 1783) permitting regulars to celebrate Mass before sunrise still holds good, it would seem, since it was granted without limit; and by right of prescription it is in force where it has been interpreted as belonging to religious congregations in general. That the rescript has been so interpreted is also true, for not only is the sharp distinction between religious with solemn vows (*regulares*) and those with simple vows (*religious*) in regard to such privileges less marked in the former law, but the insertion of "*exclusa in posterum qualibet communicatione*" in the canon (631, n. 1) would indicate that the extension was generally recognized before the promulgation of the new Code.

The same principle appears to be applicable to the interpretation of the privilege granted to "regulars" to celebrate after noon, although the grant of the privilege was communicated to the Redemptorist Fathers, who asked for it.

MASS INTENTION AND DELAYED FUNERAL SERVICE.

Qu. We had a funeral announced for a fixed day, although there is always some want of punctuality in the country, owing to distance and occasional difficulties in transit. A violent snowstorm on the morning of the day made us believe, when the people failed to arrive at the time set, that they would not come at all, but defer the rite to a later hour. Accordingly the priest who was to perform the funeral rites began his Mass. When he was half way through, the procession arrived with the corpse. He finished the Mass and then gave the absolution of the body.

Is he obliged to say another Mass for the deceased, since he received the stipend for the service with the understanding that he would offer Mass for the soul of the departed?

Resp. If he changed his intention, failing to offer it for the deceased because the funeral party did not appear, he is obliged to say another Mass by way of compensation. If, however, he offered up the Mass for the deceased expecting that the remaining ceremonies of the funeral might be deferred till the afternoon or later when the storm had subsided and when he could no longer say Mass, he would not be bound to supply the omission merely because the people were not present at the Mass. For the convenience of all parties it would be desirable in such conditions to have a definite understanding to provide for similar delays.

THE "ORATIO SUPER POPULUM" IN A MISSA CANTATA.

Qu. In a ferial Missa cantata in Lent, is the "Oratio super Populum" to be sung, or will it do to read it?

Resp. In a Missa solemnis the deacon sings the "Humiliate capita vestra", and the celebrant sings the oration. In a simple Missa cantata the celebrant sings all the parts that are chanted in the Missa solemnis. Only the Epistle, which in the Missa solemnis is chanted by the subdeacon, may be sung by an ordained lector. If there is no lector, the celebrant simply reads ("satius erit") the Epistle.

THE TITULAR SAINT IN THE "ORATIO A CUNCTIS".

Qu. In the oration "A Cunctis", is the name of the titular saint always to be inserted, even in a church "simpliciter benedicta" or in a convent chapel?

Resp. In private chapels or oratories ("quodcunque oratorium non solemniter benedictum") the N. in the prayer "A Cunctis" refers to the "patronus loci", if there be one, and not to the titular of the parish church in which the chapel is located; nor to the titular of the church to which the celebrant is attached (S. R. C. 12 September, 1840; 23 November, 1906).

In private chapels of large institutions which have a titular church, such as seminaries, colleges, etc. the titular of the institutional church is inserted in the prayer "A Cunctis" (S. C. R. 16 November, 1893; *Ephemerid. Liturg.*, Vol. XV, 1901, p. 102).

Criticisms and Notes.

STATUTES OF THE DIOCESE OF CROOKSTON. Promulgated at the Diocesan Synod held 20 September, 1921, in the Cathedral of the Immaculate Conception, by the Right Rev. Timothy Corbett, Bishop of Crookston. Pp. 170.

Crookston is not a very large diocese in point of population. Its twenty-seven thousand Catholics, scattered over an area of seventeen thousand square miles, are cared for by about fifty priests in only forty-four churches with resident pastors. But there is a good proportion of converts, and there is an increase of Catholic baptisms and marriages over deaths, so that the eight parishes that now have schools are in the way of being fed and increased, especially since the Benedictine Order with its fine traditions is for the most part in missionary charge throughout the district. But what most of all evidences pastoral activity is the steady and systematic supervision shown in the holding of the first synodal council of the young diocese, with the enactments contained in the respectable volume before us. There are the traditional chapters "De Vita et Honestate Clericorum" and "De Locis et Temporibus sacris", with the instructions on the sacraments, preaching, church music and devotions, schools, and the temporalities of the churches. What is of general interest to the American Clergy in the elaboration of these topics is the practical form and application to local circumstances which characterize the legislation and which show that the Crookston synod has not been a merely perfunctory operation suggesting that the diocese is being governed. The prescriptions are definite, although introduced generally by an exposition of the motives that call for their observance. There are pertinent reminders to the clergy—in plain English—of their habitual duties, and cautions, regarding the relation of clerics to women housekeepers; of their taking part in politics, and secular negotiations; of their attending theatricals and shows, of smoking in the streets, and similar practices detracting from the high dignity of the priesthood. In regard to parochial activity the directions are equally definite and detailed. Thus they become diocesan laws, the violation of which can be visited by corrective action and censure, in order to preserve the flock from negligence or unworthy treatment. The liturgical functions are regulated by recall of rubrics of the ritual and the official formulae which preserve uniformity and edification. Besides such regulations covering every department of the pastoral and priestly life, both private and administrative, there are useful directions regarding the building of new churches, the keeping of accounts, school manage-

ment, and the like, things which make this latest volume of our diocesan statutes a manual of pastoral theology for the clerical student and the junior clergy. The volume may thus serve many a cleric in other parts, albeit it is intended for conditions of a more or less missionary character. Throughout the regulations are based upon and refer to the canons of the new Roman Church Law designed to transform our missionary management into a parochial system.

RELIGION—SECOND COURSE; pp. 102. RELIGION—SECOND MANUAL; pp. xv—413. By Roderick MacEachen, D D. With a preface by Most Rev. Neil McNeil, D.D, Archbishop of Toronto. New York: The Macmillan Company. 1922.

Archbishop McNeil in the interesting preface to the latter volume lays the claim that "the catechisms which originated in the seventeenth and eighteenth centuries reflect the tone of a controversial epoch. They appeal to the head rather than to the heart. They were designed to fortify the faith of the child against the errors of the day by informing the intellect. In method they followed the pedagogy of their time. The sane philosophy of the thirteenth century had given place to the pedantry of the Renaissance. The reform we need does not consist in simplifying the words or explaining their meaning. We need a reform in method. Professional teachers find our catechisms out of keeping with the methods they use in teaching other subjects."

The books before us constitute a decided departure from traditional systems. The REVIEW for May, 1921, has already brought to the reader's notice the general idea and ideals of the course. We have now the second installment — *Religion — Second Course,* the text book intended for the pupils; and *Religion—Second Manual,* a questionnaire which will serve the teacher to secure from the pupils personal amplification of the lessons they have been studying. In the former are given forty succinct chapters, each followed by a summary of eight general Truths, while almost a score of appropriate, well-finished pictures help to relieve the tediousness of type. The *Manual* is consistent with its conception both as to content and arrangement. Here and there, it is true, a subject may seem to be overdeveloped, an illustration not just pointed, or a line of thought not quite relevant. But, as the author observes, "the questions are multiplied to supply the material required even in extreme cases". Pedagogy of this stamp cannot confine itself to directions set down in black and white. Its greatest success will be achieved by the mixture of instruction with a judicious selection of interrogations.

Any answer which might cause a pupil undue embarrassment, ridicule, or intimidation in future responses would frustrate the very freedom and confidence which the method aims to secure. With the *Manual* this leavening process will be somewhat easier. Access to many sources of information is indicated and fine drill-work in quick and original reasoning is presented. *Repetitio juvat* sounds the dominant of the theme. The eight test questions terminating each lesson offers an excellent means of unifying the body of truth assimilated by the child in the course of study, instruction, and actual reasoning.

THE SACRAMENTS EXPLAINED, pp. 434; GRACE AND PRAYER EXPLAINED, pp 117. According to the Munich or Psychological Method. For Children of the Intermediate and Higher Grades. By the Rev. Joseph J. Baierl. Rochester, N. Y., The Seminary Press, 1921.

HIGH SCHOOL CATECHISM or THE BALTIMORE CATECHISM EXPLAINED. By Mgr. P. J. Stockman, Chaplain Immaculate Heart College, Hollywood (Los Angeles), Cal. St. Louis, Mo., American Press. 1921. Pp. 828.

Some recent additions to the steadily growing list of Catechetical treatises. The first two volumes are further adaptations of the Catechism of Dr. Stiegle, and in their present form are based on the Baltimore Catechism and supplemented in part from Deharbe's text book. The Sacraments, Grace and Prayer well merit an exposition of doctrine that will tend to impart both correct and adequate knowledge of the means God has ordained for man's sanctification. The first volume, consisting of eight divisions, comprises, with the tracts on Grace, Prayer, the Lord's Prayer and the Angelic Salutation contained in the second, as comprehensive a treatment as one could reasonably desire within the limits of the ordinary instruction class. The method of presentation has previously been commended in these pages (October number, 1919), and in all respects the same plan is pursued as in the previous installments. Since the author's intention is to offer not so much a text manual as an *Aid* to teachers, those who make use of the course will know how to make such changes as clarity and the varying abilities of their pupils may demand.

On the other hand, the *High School Catechism* is devised for the direct use of the students themselves. That it will be accorded the welcome justified by its contents is reasonably to be expected. Naturally the youthful inquirer, "conscious of high-school superiority", looks forward to more detailed information which may dispel

any doubt or obscurity likely to obtrude itself. In no respect will the want of such knowledge be apt to prove more disastrous than with regard to questions of belief and practice. Once the Rubicon of the grammar grades has been crossed, the concise definitions of the smaller Catechism seek an amplification that will from the outset present the truths of faith and the duties of religion in their consonance with the widening life upon which the youth is entering. Mgr. Stockman has endeavored to meet this demand. He has grouped the chapters of his work into the three divisions of the Creed, the Sacraments, and the Commandments, and has culled wisely and tactfully from the theological teaching of the Church, particularly from the works of St. Thomas and St. Alphonsus and from the Handbook of Christian Apologetics by Wilmers.

Besides many clarifying footnotes, the Catechism contains five helpful appendices on Revelation, Holy Scriptures, Ecumenical Councils, Indulgences, and Socialism. The book is timely, up-to-date, and will serve admirably the purpose for which it is compiled. Despite its 800 pages the volume is in no wise bulky. It will make a convenient reference book for priest, catechist as well as student. The only feature deterrent from such service is the complete lack of contents table, index, or any other key to the store of knowledge locked within the covers. It may be hoped that this is due to an oversight which in the near future will be remedied.

ESSAYS AND ADDRESSES ON THE PHILOSOPHY OF RELIGION. By Baron Friedrich von Hugel, LL.D., D.D. London and Toronto: J. M. Dent & Sons; New York: E. P. Dutton & Co. Pp. xviii—308. 1921.

The Philosophy of Religion with which readers of this REVIEW may be presumed to be best acquainted is a system of principles and conclusions that flow immediately from their Psychology, Theodicy, and Ethics. This body of truths constitutes a rational basis upon which, with materials borrowed partly from experience, partly from the historical and the physical sciences, and partly from the Bible taken as an historical document, is constructed a system sometimes called the Philosophy of Religion, sometimes Introduction to Theology, or again Apologetics or Fundamental Theology; although these various names designate disciplines more or less distinguishable. The accomplished writer to whom we owe the present collection of republished essays, while doubtless familiar with the science just mentioned, makes no mention of it; possibly because he regards it as exerting little or no influence upon "the modern mind" outside the Catholic Church. Non-Catholic students who concern themselves

with the Philosophy or the History of Religion—happily the number of such students is not diminishing, if one may judge from the pertinent literature, which seems to be unfailing—have abandoned the elder "Christian Evidences" and "the old Apologetics" for a more analytical, more concrete, more experiential investigation of religious phenomena and institutions. Familiar as Baron von Hügel is with this mentality, his work is instinct from cover to cover with a kindred spirit.

The volume comprises eleven essays grouped under three topics, Religion, Christianity, Catholicism. Within the first division we have Responsibility in Religious Belief, Religion and Illusion, Religion and Reality, Progress in Religion, Preliminaries to Religious Belief. Within the second fall the Apocalyptic Element in the Teaching of Jesus, the Specific Genius of Christianity, What Do We Mean by Heaven? and What Do We Mean by Hell?. And within the third are the Essentials of Catholicism, the Convictions Common to Catholicism and Protestantism, Institutional Christianity, Christianity and the Supernatural.

The program outlined suggests an array of matters and problems the analysis of any one of which would far overtax the limits of the present notice, seeing especially that the author himself recognizes that there is not a paper in the collection "which does not raise more questions than it solves". All that can here be done is to indicate certain salient ideas which dominate the thought. The first, at least logically the first, is that the organ employed in the study of religion must be not simply the intellect but the whole self, the full set of human faculties. Sense, aggregated experience, imagination, feeling, will, the entire psychical complexus must be brought to bear upon the process and its term and object. The second, is the distinction between the abstract and the concrete concept. The former is clear, and is easily transferable from mind to mind. The latter is dense, but vivid and hard to communicate. It is a sense of reality with the full wealth of content which the actual and factual presents and imposes. In other words, we have here the difference which Newman draws so strongly in the *Grammar of Assent,* between "notional" and "real" assents. Thirdly, there is in every Religion the *Given;* for Religion, more than all other convictions that claim correspondence with the real, begins and proceeds and ends with the *Given;* with existences, realities which environ and penetrate us. And this is true as well of Natural as of Supernatural Religion. Both the one and the other, though distinct, include the sense and the conviction of the *Given.* "In actual life Natural or Rational Religion or Pure Theism exists as the mirage after the setting, or as the dawn before the rising, of an

Historical Religion. And such Historical Religion always claims to be, not Rational but Revelational, and not Natural but Supernatural; and such a Religion is never purely Theistic, but always clings to a Prophet or Revealer of God and to a community which adores God and worships the Revealer" (p. xvi).

These three ideas pervade the text like a theme in a great symphony. Now sounded in close unison as a solid chord, now set at remoter intervals with many an intervening modulation, they dominate the whole and give it a character which at once captures the intellect—though without, however, always engendering conviction—while it fascinates the imagination. "The Given" in all religious experience, natural and supernatural (if we may translate a less into a more familiar term), is some influx immediate or mediate of God, intellectual enlightenment an urgence of the will; in a word, God's touch, natural or supernatural. This divine impact "is given" and felt in every kind and variety of religious institution, not only in Catholicism but in every form of Religion—in Confucianism, Buddhism, Mohammedanism, and the others. The author, not without emotion, instances the suggestive example of Cardinal de Lavigerie, the zealous Missionary Archbishop, "alighting from his carriage and proceeding on foot past such mosques as he happened to pass in his Algerian diocese. And with regard to Christians not in communion with the Roman Catholic Church, we gratefully sympathize with Cardinal Manning who spontaneously and persistently combined the liveliest possible conviction as to the supreme powers and universal rights of the Catholic Roman Church with a deep and steady recognition of the definitely supernatural faith and virtue of home upon home of Anglicans well known to himself" (p. xiii).

The *Parousia* presents to Baron von Hügel a difficulty for which he finds no direct solution. Nevertheless he essays an explanation which to the present writer rather darkens than enlightens counsel. The theory as it is unfolded in the paper on the "Apocalyptic Element in the Teaching of Jesus" is too intricate to admit any adequate explication of it within the limits here at command. Something, however, can be said respecting what seems to be an exaggeration or wrong application of the historic sense and a misuse of the concrete—a vivid and rich concept—where an abstract—a thin, but clear concept—would have safeguarded sane Theology if not indeed Catholic faith itself. Rightly, but perhaps with too wide a differentiation, the author distinguishes the character of our Lord's teaching before and after the events at Cæsarea Philippi. "Before Cæsarea Philippi the Kingdom was conceived prophetically — as a relatively slow and peaceful growth; and from Cæsarea Philippi

onward it was conceived apocalyptically—as a sudden and violent irruption; so also before Cæsarea Philippi the Messiah appears most lowly, radiant, and with all-embracing hope, and from Cæsarea Philippi onward as coming again in the clouds of heaven 'with power'" (p. 123). Now, "later than his own death and arising, but earlier than the national destruction, Jesus proclaims a proximate, sudden, God-worked end of the then extant world generally, with Himself descending from heaven as judge of all mankind at this great assize" (p. 122). Evidently then our Lord believed and taught His early and sudden advent. How reconcile this unfulfilled prediction with His omniscent and infallible Divinity? A partial answer is proffered in the author's idea of the Incarnation—which idea is thus elaborated. "The Incarnation could not, even by God Himself, be made other than the entering into, and possession of, a human mind and will endowed with special racial dispositions and particular racial categories of thought. Assuredly this mind and will would be filled and moved by the deepest religious and moral truth and insight; and would be preserved from all essential error [therefore not from unessential error?] concerning the direct object of the divine indwelling and condescension. Yet this truth and insight would of necessity show, to minds and hearts of other races and times, imaginative and emotional peculiarities — certain omissions, combinations, stresses, outlines, colorings, characteristic of the race and time of the Revealer. Otherwise, the Revealer would begin His career by being simply unintelligible to His first hearers, and even, in the long run, to the large majority of mankind; and He would, in Himself, not be normally, characteristically, man. Now it was most appropriate that the Incarnation, for purposes of religion, should take place in Jewish human nature, since the Jewish people had, already for some thirteen centuries, furnished forth amongst mankind the purest light and strongest leading in religion. Thus, however, the Revealer could not but imagine, think, feel and will the deepest emotions. Such a characteristically Jewish category—although, in a lesser degree, it is common to antiquity generally—permeates the Bible from cover to cover, in so far as its writers were Semites in blood and breeding. Everywhere the Divine action is, as such, conceived by the narrator as almost entirely composed of pauses between the creative acts, these acts themselves being instantaneous. Even St. Teresa could still, in A. D. 1562, consider the suddenness of a vision to be one of the two decisive tests of its divine origin. If, then, Jesus held that the world's present order would be terminated by an act of God, He could not image and propound this act other than as sudden and rapid" (pp. 125-126).

How all this is compatible with the personal union of Christ's human intellect with the omniscient Word of God will be more than a perplexity to Catholic readers. It looks like a contradiction at least to our thin, though clear, scholastic abstractions, and certainly is irreconcilable with sound Theology, if not with Catholic faith. Perhaps Baron von Hügel with his more concrete, more vivid, and therefore richer concepts is able to resolve the opposition or to absorb it in some deeper, more exhaustive synthesis.

One cannot but feel, as one is carried along by the author's vigorous thought and powerful imagery, that nothing of its force and beauty would have been diminished had it been mingled and perhaps in places rectified by the convictions and opinions of Catholic scholars and critics, instead of being drawn almost exclusively from non-Catholic sources. On the other hand, his writings reflect so many evidences of a loyal Catholic spirit, of genuine devotion and deep humility (a spirit which finds its best realization in his own thoroughly Catholic life) that one can only suppose that, since he is addressing mainly a non-Catholic public, non-Catholic authorities would carry the greater weight. In conclusion, we might note that while these essays run on lines by no means identical with those indicated at the head of this review, the *robust* student of our traditional Philosophy, or rather Theology, can draw from them many suggestive thoughts and illustrations, which he will know how to qualify and apply to his own exposition of religious truth. We stress *robust,* since this is no book for weaklings. It has meat for men, no milk for babes.

RELIGIO-PHILOSOPHIC HISTORY OF INDIA. By Fr. Zacharias, O.D.C., Puthempally Seminary. Ernakulam, India: Industrial School Press. 1921. Pp. 322.

This modest little volume is designed to be a text book for seminarians, and primarily for those preparing for the priesthood in India. It goes without saying that a missionary in that country (and every priest in India is or ought to be a missionary) will be at a disadvantage if he be unacquainted with the various systems both of religion and of philosophy which have for centuries long prevailed and still prevail in that country; still prevail, for nothing changes in the Orient except the weather. Contrariwise, he will be in a position to meet the religious and speculative Hindus on their own ground if he be familiar with their doctrines, since he is thus enabled to make connexions with the non-Christian mind and to prove the superiority of the Christian religion and philosophy to the manifold forms of Hinduism and Buddhism.

But the book will have a wider than an Indian sphere of influence. It is customary in our Western books on the History of Philosophy to ignore the speculation of the Oriental mind, and to begin them either with Thales, the first of the Greeks, or at most to glide over with seven-leagued boots the vast tracts of Asiatic philosophizing. Of course, there are a number of well-known monographs, some treating of Indian Philosophy as a whole, and others with this or that system. But none of these, with the exception, we believe, of Fr. Hull's *Hinduism,* emanates from a Catholic writer; and a knowledge of Catholic philosophy may be taken to be essential to a full and reliable interpretation of any system of thought. For this reason the present volume should be welcome to Catholic students generally who desire to know the history of Indian philosophy.

Religion has everywhere and always been either the parent or the close companion of philosophy, and therefore the author has aptly entitled his work the *Religio-Philosophic History of India.* He has gathered his materials largely from Hindu authorities and the Hindu literature itself, though he has utilized throughout the works of other distinguished Orientalists. Students who have attempted to get for themselves from the Sacred Books of the East some knowledge of the Indian systems will know what labor has gone to the preparation of this unpretentious volume. But what is more remarkable as well as valuable is that by judicious condensation the author has managed to present a survey not only of the ancient systems but of those prevailing up to our own times, inclusive. This we believe is a unique feature of the work. And what is more, he has been able to cover so vast a field without notable mutilation of the essentials.

HERDER'S KONVERSATIONS LEXIKON. Ergaenzungs-Band. Erste Haelfte A bis K. Freiburg Brisg. Herder and Co. (B. Herder Book Co.), St. Louis, Mo. 1922. 928 cols. Price, $4.75. (Entire work, Vols. I to X, $56.50.)

Owners of Herder's *Konversations Lexikon* are fortunate in that they have an encyclopedia of universal knowledge, written with the care of accurate scholarship and with just regard to Catholic truth. No other work of similar scope that we know of — and experience for many years has taught us the use of sources and their indications—so satisfies the average student in quest of general information as does this German work. Complete without being too detailed; reliable with the exactness of seasoned scholarship, yet taking full cognizance of cosmopolitan events and excellence of standard values; artistically, yet not profusely illustrated, it becomes a ready means of orientation for the writer, speaker, preacher, and

the man or woman seeking truth. The work was begun in 1910, and was completed in nine volumes. But the drastic changes that came with the outbreak of the war in Europe in 1914 called for changes and additions of great importance in the treatment of many topics. Accordingly the two supplementary volumes, of which this is the first, have become a necessary adjunct to the work, which in other respects loses none of its sterling worth, but is brought up to date by the addition. Articles on Imperialism, Bolshevism, Warfare, Electricity, Industrial Apportionments, Social Service, and the like, satisfy inquiry in the secular domain, while statistics in church history, prescriptions of canon law, and items of national welfare movements present revision and adaptation in view of recent conditions, with due reference to the literature that deals with these subjects.

SELECTA OPUSCULA SANCTI AURELII AUGUSTINI HIPPONENSIS EPISCOPI. In usum scholarum adaptata e textu Parisiensi 1689. Curante F. E. T., in Colegio Sancti Thomae a Villanova Fratrum Eremitarum Sancti Augustini. I. "Soliloquiorum Libri Duo," pp. 72; II. "De Immortalitate Animae," pp. 43; III. "De Beata Vita," pp. 39; IV. "De Magistro," pp. 56. Villanovae, 1921 (and Peter Reilly, Philadelphia).

Father Tourscher has done a highly laudable work by editing these *opuscula* of St. Augustine. They should be particularly welcome to teachers and students of Latin and likewise of Philosophy. The style of these writings, while lacking the literary polish of the pre-Christian classics, is intensely vital and vigorous. It is the living Latin of the fourth century, as the editor remarks—"the language of the schools, literature, law and commerce". Cast, as most of the matter is, in the shape of dialogue and discussion between teacher and pupil, the booklets supply an element that is missing from the average curriculum of Latin in our colleges and preparatory seminaries. The Latin language is supposed to be the vehicle of scholastic communication between the professor and the student in the departments of philosophy and theology. This service will be best assured if some time be devoted in the preparatory course to the practice of Latin conversation. The student may thus be trained to think in Latin. These dialogues of St. Augustine provide at once the apt material and the proper model in this connexion.

Beyond their linguistic service, however, they furnish excellent illustrations of St. Augustine's mode and manner of thought. They abound in ideas, deep and inspiring ideas, possessing permanent value and practical adaptability. Thus while the two books of the

Soliloquies consist of informal meditations on self-knowledge and questions of the soul, the book *De Immortalitate*—which supplements the *Soliloquies*—gives an outline of thought and arguments to prove the substantial character and immortal nature of the human soul. It is thus a Christian corrective of the Platonic Philosophy and a useful adjunct to Rational Psychology. In the booklet containing the tractate on Immortality the editor has included excerpts from St. Augustine's treatise *De Creatione, De Materia et Forma*, and *De Tempore et Aeternitate*. Though the selections are brief they are of distinct philosophical value.

The book *De Beata Vita* is the Christian antidote to the Stoic despair of final attainment of happiness; while the *De Magistro* brings out the interrelations between language and the inner workings of the mind. Fr. Tourscher regards it as the most thorough study of the latter subject "ever written by Christian or heathen thinker in the history of education and schools".

It is to be hoped that this new venture toward introducing the Christian classics to our collegians and seminarians will be so strongly seconded as to call for a revised edition of the present series wherein the typographical slips may be amended; and may encourage the editor to further publications of the same class, such for instance as the *De Libero Arbitrio* and the *De Ordine*. Should these be issued, it might be well to add occasional marginal notes. St. Augustine's thought is often elusive and it is doubtful whether the average student or even the teacher can always quite grasp his subtle expressions.

Literary Chat.

Many of our clergy, as well as their organists and teachers, will be interested in the courses of instruction in both elementary and advanced departments of Gregorian Chant to be given under the auspices of the Archbishop of New York at the College of the Sacred Heart. Dom Mocquereau, the Benedictine of Solesmes (Quarr Abbey, Isle of Wight, England), is to give a course at New York. With him will be the Benedictine Dom Desroquettes, the organist of the Abbey. These are leading authorities on the subject of Plain and Liturgical Chant, and those who have attended Dom Mocquereau's lessons in England and France will appreciate his coming to the United States, since it offers an opportunity of witnessing illustrations in method of teaching and execution which are unparalleled as examples of fine pedagogy no less than of what Gregorian music can do. Information and helpful suggestion to facilitate attendance at the Gregorian Summer School will be readily furnished by the secretary of the Institute, College of the Sacred Heart (133rd Street and Convent Avenue), New York.

Père Gabriel Houdé, priest of the Society of Mary (Nice: Patronage

St. Pierre, 1919-20), gives us a literal translation in French of the original Greek text of the four Gospels, which he analyzes with fine didactic instinct and annotates so as to present a brief historical survey of the whole. The succinct manual edition of these four separate booklets is a boon to the student, although the small type is apt to try the reader.

Das Koenigliche Gebot; Kleine Kapitel von der Naechstenliebe; von Abt Bonifaz Woehrmueller, O.S.B., (Munich), presents "charity" in a new light, if that can be said of a virtue so fundamental. Somewhat in the style of Father Faber's *All for Jesus* and *Growth in Holiness,* the writer interprets the qualities of charity, its forms, its ways, its obstacles, its special graces and beautiful fruits on earth as well as under the peace of heaven. We are told how to acquire it by desire, education, the use of natural talents and daily opportunities. The attractive volume closes with a series of examples—Christ, His holy Mother, some typical saints — in brief but clear-cut outline that really illustrates the lovely virtue by which all men shall know that we are disciples of our divine Master. (Joseph Koesel: Kempten. Friederic Pustet Co., New York and Cincinnati.)

The Spiritual Life, by Elizabeth Leseur, contains much that will help a priest, director of souls, in understanding the ways of the interior life which many souls might be led to follow despite the distracting external occupations that engage naturally reverent and devout persons in the world, not to speak of those who have answered the call to religion. Few men ever understand fully the psychology of womanhood, yet without such understanding their control is often misdirected and hurtful. The husband of Elizabeth Leseur, now a religious of the Order of St. Dominic, spent his married life without this understanding, and remained an infidel until her death taught him what he had missed during her life. The lesson may be learned from the glimpses of these posthumous notes. (Benziger Brothers, N. Y.)

Everybody — primarily, of course, those whose business it is to have a care *ne salus reipublicae detrimentum capiat* — is thinking and very many are copiously talking and writing about all kinds of reform and reconstruction. It is the industrial order that is mostly in disorder, and which therefore cries loudest for reconstruction. Amongst those whose advice deserves heeding is Professor Stephen Leacock, who in a small volume entitled *The Unsolved Riddle of Social Justice* (London, John Lane) offers a well-considered solution. An estimate of that solution appeared in the *Month* (January, "A Riddle Answered").

The value of the Professor's suggestions lies perhaps more on their negative than their positive side. His criticism of both individualism and socialism is acute and sound. His constructive proposals, though sane, do not spring from principles broad enough to assure their efficiency. While seeming to realize that economics cannot be divorced from morality, he fails to grasp the truth that morality cannot be divorced from the religion upon which our civilization historically and philosophically depends. It will not be necessary to labor this point here. Rather let us call attention to the solution proposed by Mr. Leicester, the writer of the article in the *Month,* who comments discriminatingly upon Professor Leacock's remedial suggestions. With slight verbal changes, his line of argument is summed up as follows:

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1. The condition of the working masses must be improved. 2. The improvement can be effected by increasing the supply, thus decreasing the cost of the necessaries of life, and also by reducing the hours of labor. 3. These ends can be achieved only by devoting, to the production of necessaries, human energy hitherto expended on the provision of luxuries, superfluities, unnecessary amusements, or unessential public service.

In the latter paragraph is contained the main solution of "the social question". Individualism would not listen to the proposal. Socialism

would introduce it by force. Can this be done? No. Why not? The obstacles, as Mr. Leicester sums them up, are these: (1) The present state of the world requires *international* action. Without that the minimum wage, and notably lessened hours of labor, if widely introduced in one country, would straightway upset conditions universally. (2) No check exists upon the immoral accumulation of wealth or the wholesale abuse of it. (3) Any attempt to introduce such a check would arouse opposition from the wealthy who control the Government. (4) On the other hand, the middle and working class would oppose any attempt to lower the standard of living or to restrict liberties to which they are accustomed.

What then? Has the solution reached an *impasse?* Is the riddle unsolvable? Without the aid of religious motives and means, yes. There is a solution and only one: namely, the destruction of the root-vice which has caused the world's troubles, selfishness. A commonplace? Yes; but, as Mr. Leicester observes, abstract ideas of philanthropy may influence rare individuals; the mass of mankind, however, will never realize the brotherhood of man until they accept the Fatherhood of God. No solution seems logically possible "without a general change of outlook and the universal acceptance of a dogma as to the meaning of life and the end of man's existence". The grounds of this conclusion are outlined in the schematized argument above.

Second in perplexity only to the ubiquitous industrial riddle is the question of Germany's payment of her war indemnity. As a well-known Anglo-Saxon business man is quoted by Bass and Moulton (in their *America and the Balance Sheet of Europe*) as saying: "We believe Germany should be forced to pay; we doubt whether she can pay; but if we find that she can, by jingo, we won't let her." And why not let her? Simply because the only payment Germany could possibly make would have to be in goods and the dumping of such vast quantities of German goods, say on the French markets, "would involve a competition with and dislocation of French industries which would mean national (and even wider) disaster". The conclusion is quoted from a timely article by Dr. John A. Ryan in the current *Catholic Charities Review* on the Reparation Boomerang. "The Way Out", as the English economists quoted by Dr. Ryan see it, lies along four essential lines: "First, domestic production must be increased in every country. Second, relatively unrestricted and balanced trade between nations must be restored. Third, the gold standard must be restored. Fourth, the budgets of European countries must be balanced—expenditures must not exceed receipts from taxation." If these four things are secured, the economic world, we are told, "will again be on its feet". It looks simple enough, doesn't it?

The Hope of the Future is an ineresting, straightforwardly written, small volume in which Mr. Edward Eagle sums up his observations gleaned during some five years' travel amongst English-speaking peoples. Starting out with the average American's exalted opinion of his own country, he was taught by experience of men and things that America has much to learn socially, politically and economically from England, New Zealand, Australia. Frankly, dispassionately, and with good humor he sets down some of the things we have to learn and other things which we should do well to unlearn. The War has left the English-speaking nations undisputed masters of the globe; in control of the raw material of food and clothing; to a level degree of fuel and power, factories and warehouses, railways and steamship lines. We control the banking system and its supplies of credit for war and peace. The hope of the world's future lies, he thinks, in the amicable, conjoint utilization of this coign of vantage for the reconstruction of the world's disorder. "We must thoughtfully, prayerfully, with all our energy, employ every existing agency of cooperation. We must improvise new means of working together in harmony, or the Great Disaster will be upon us" (p. 140). Mr. Eagle does

not advance beyond this general position. He suggests no system, no program, no method of coöperation. These belong to governments and statesmen. Within the limits of his position as an observer and a thinker he notes and suggests many things that are worth heeding. The book is honored by forewords from President Harding and the Prime Ministers of Great Britain, Canada, Australia, New Zealand, and North (not South) Ireland.

While indicating certain grounds for a united attitude, he notes one long-standing cause of difference—the question of Ireland. The presence in the United States of 15,000,000 men and women who trace their ancestry from Irish stock makes this a domestic problem for us as well as for Great Britain. In its final settlement we are vitally interested, for we shall never know real peace and national unity in America as long as so many of our people cherish the memory of Old-World antagonisms. No Englishman," he goes on to say, "wishes his country to be judged by her treatment of Ireland. But she is so judged by America. This part of the British Empire, the least creditable, is the one presented to our eyes. It fills our whole horizon. We are now living in hope that the end of the struggle is in sight. When Ireland at last receives full justice, Britain may be surprised by the warmth of the friendship we shall offer her" (p. 139).

Those who desire to perfect their use of conversational French and at the same time garner some interesting thoughts on subjects social and economic will find an auxiliary in a small volume bearing the name *Capitalisme et Communisme* par M. Jules Riché (Paris, Pierre Téqui, pp. 262). The contents are cast in the form of a conversation *entre un bolcheviste, un je m'enfichiste et un réactionaire* (Paul, Jacques, Ferdinand). The characters are bright and clearly sustained.

Apropos of colloquial French may be suggested to teachers and to students *Le Tour de la France,* by G. Bruno. The author was Mme. Alfred Touillée, who wrote under the assumed name just mentioned. The work is immensely popular in France, having been crowned by the Academy and having passed through some four hundred editions. It is now edited by Professor E. Whitenack with notes, questions and vocabulary for the use of schools. The writer's aim was to imbue French youth with a better knowledge and love of *la patrie.* This is very happily effected by a tour of France undertaken by two children whose experiences are narrated in a most charming colloquial style. The book is becomingly made and illustrated by Allyn & Bacon, Boston.

Admirers of the late Father Sebastian Bowden will welcome a collection of his *Spiritual Teachings* gathered from notes of his counsels, addresses and letters and edited by the Fathers of the Oratory (Kenedy & Sons, New York). The thoughts relate for the most part to the spiritual life and its direction. They reveal that sound sense, directness, and prudence which were characteristic of his exterior as well as interior life. For Father Bowden was not one of those who teach and do not. What he preached, he practised. He will probably be best known to the present readers through his translation of Hettinger's learned exposition of *The Divine Comedy* and his adaptation of the same eminent theologian's treatise on *Natural* (1890) and *Revealed Religion* (1895). Besides these scholarly productions, Fr. Bowden wrote a number of books of devotion and lives of the Saints.

The *Catholic Social Year Book* for 1922 is devoted to the establishing of "The Catholic Workers' College at Oxford". Our brethren in England realize that social work requires scientific training and they are willing to make the sacrifice of money and personal effort to set up a college for this purpose at Oxford. They urge it on a motive of loyalty to a great selfless social leader by dedicating the prospective institution to the memory of Father Charles Plater, S.J. The

present *Year Book* takes up every feature of the project and notes the factors that are and shall be making for its realization. The movement may well be an object lesson and a stimulus to Catholics of every nation, including our own.

If the Catholic Social Guild did nothing else (it does many other good works) but issue the bright little monthly, the *Christian Democrat*, it would have merited highly of the Catholic cause. Nowhere is to be found so much precious wisdom and sane science as is condensed into the sixteen pages of this up-to-date and well-written bulletin.

There are those who think that the prevailing immodesty of women's dress has become so widespread as to be beyond any corrective influence that the clergy may be able to exercise. And this seems to be an opinion *valde probabilis*, unless such influence be thoroughly organized and directed by episcopal authority and brought to bear directly upon Christian Mothers' or similar associations and our Catholic schools and academies. Whatever be thought of the matter, there can be no question that the small pamphlet bearing the title *Gracefulness or Folly—Which Shall it Be?*, recently edited by Dr. Charles Bruehl and published by Joseph Schaeffer, New York, furnishes sound motives and sane guidance for "the [much to be desired] holy crusade against the excesses of fashion in our day, and to bring back men to a sense of decency and Christian self-restraint". As a stimulus to the organization of such a crusade the booklet should be spread broadcast by the million. The small price of the publication facilitates such a propaganda.

A paper, "The Religious Value of Social Work", by the Rev. Fred. Siedenburg, S.J., in the *American Journal of Sociology* (University of Chicago) defines the relation of the Church to the social welfare work under secular auspices. The writer dwells on the fact that religious motive and scientific method reinforce each other, he shows how religion exalts the organization of social work, and how both combined preserve the normal life by securing the physical, mental, and moral development of man. Father Siedenburg is Dean of the Loyola University School of Sociology, Chicago.

Volume II of the *Register of the Diocese of Harrisburg* (April 7, 1922) gives directions for the Holy Week Services, a tabulated summary of the Diocesan Collections for the past year, and a number of pastoral instructions on the subjects of the Paschal Candle, May Devotions, Dances for Church Purposes. The matter for the Clerical Conference (Casus, exhortatio, and rubrical discussion) is followed by some instructive notes on the correct English version of the "Te Deum" and on the use of lace in place of linen about the altar. The *Register* represents an excellent method of keeping the diocesan clergy periodically informed on pastoral topics, and of bringing about uniformity as well as order in the management of ecclesiastical matters throughout the diocese.

The *Catholic Directory of India, Burma, and Ceylon* for 1922 has just come to hand. It differs from its predecessors for the last seventy-two years in point of accuracy, "not one point (if we except statistics) for the Compiler to complain about". But the valuable part, for the outsider, is the historical introduction to each mission and diocesan district, giving an account of the origin, missionary progress and means of support of the different provinces. The two separate lists of clergy and of residences make the use of the *Directory* easy for all practical purposes of inquiry into the ecclesiastical conditions of India (Madras Catholic Supply Society).

Books Received

SCRIPTURAL.

THE BOOK OF JOB. By Moses Buttenwieser, Ph.D., Professor of Biblical Exegesis, Hebrew Union College, Cincinnati. Macmillan Co., New York. 1922. Pp. xix—370. Price, $4.00.

THEOLOGICAL AND DEVOTIONAL.

LITURGICAL PRAYER. Its History and Spirit. By the Right Rev. Fernand Cabrol, O.S.B. Translated by a Benedictine of Stanbrook. P. J. Kenedy & Sons, New York. 1922. Pp. xiv—382. Price, $4.50; $4.60 *postpaid.*

SHORT SERMONS ON THE EPISTLES AND GOSPELS OF THE SUNDAYS OF THE YEAR. By the Rev. F. P. Hickey, O.S.B. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. ix—228. Price, $2.00 *net.*

MANUAL FOR NOVICES. Compiled from the *Disciplina Claustralis* of the Ven. Father John of Jesus and Mary, the *Vade-Mecum Novitiorum* by a Master of Novices, and Other Authentic Sources. Translated from the Latin. M. S. Kelly & Co., Loughrea; Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. xxvii—190. Price, $2.00 *net.*

GOD'S WONDER BOOK. By Marie St. E. Ellerker, O.S.D. P. J. Kenedy & Sons, New York. 1921. Pp. viii—152. Price, $1.50; $1.60 *postpaid.*

L'IDÉAL NOUVEAU ET LA RELIGION. Par Mgr. Herscher, Archevêque de Laodicée. P. Téqui, Paris. 1922. Pp. 159. Prix, 4 *fr. franco.*

LE RÈGNE DE LA CONSCIENCE. Par Mgr. Gibier, Évêque de Versailles. Pierre Téqui, Paris. 1922. Pp. 314. Prix, 6 *fr.* 50 *franco.*

LA VITA INTERIORE. Invito alle Anime Sacerdotali. Ritiro predicato ai suoi sacerdoti da D. G. Cardinal Mercier. Prima traduzione italiana autorizzata dell'autore sulla seconda francese. Due volumi. Società Editrice "Vita e Pensiero", Milano. 1921. Pp. 292 and 307. Prezzo, 15 *L.*

ST. BENEDICT. By F. A. Forbes. P. J. Kenedy & Sons, New York. 1921. Pp. 121. Price, $1.10 *postpaid.*

THE SPIRITUAL LIFE. A Collection of Short Treatises on the Inner Life. By Elizabeth Lesseur. With an Introductory Letter from Cardinal Amette. Translated from the French by A. M. Buchanan, M.A. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. vii—255. Price, $2.00 *net.*

COMMENTARIUM IN CODICEM IURIS CANONICI ad Usum Scholarum. Liber II: De Personis. Pars I: De Clericis. Lectiones quas alumnis Collegii Brignole-Sale pro Missionibus exteris habuit Sac. Guidus Cocchi, C.M. Sectio I: *De Clericis in Genere.* Pp. 243. Pretium, 6 *fr.* Sectio II: *De Clericis in Specie.* Pp. 451. Pretium, 11 *fr.* Pietro Marietti, Torino. 1922.

GLI SCRITTI DI SAN FRANCESCO D'ASSISI. Con Introduzione e Note Critiche del P. Vittorino Facchinetti, O.F.M. Società Editrice "Vita e Pensiero", Milano. 1921. Pp. 244. Prezzo, 5 *L.*

LE REPOS ET LA SANCTIFICATION DU DIMANCHE. Par Paul Feron-Vrau. Maison de la Bonne Presse, Paris. 1922. Pp. 79. Prix, 1 *fr.* 15 *franco.*

SAINTE GERTRUDE. Sa Vie Intérieure. Par D. G. Dolan, Moine de Downside. Traduit de l'anglais par les Moniales de l'Abbaye de Ste. Scholastique de Dourgne. P. Lethielleux ou Desclée, de Brouwer & Cie., Paris; Abbaye de Maredsous, Namur, Belgique. 1922. Pp. ix—286. Prix, 6 *fr.* (majoration comprise).

STATUTES OF THE DIOCESE OF CROOKSTON. Promulgated at the Diocesan Synod held 20 September, 1921 in the Cathedral of the Immaculate Conception, by the Right Rev. Timothy Corbett, Bishop of Crookston. Pp. 170.

ŒUVRES PASTORALES DE MGR. J.-M. ÉMARD, Premier Évêque de Valleyfield. Tome Premier: 1892-1900. Pierre Téqui, Paris. 1921. Pp. 348. Prix, 12 *fr.*

JÉSUS VIVANT DANS LE PRETRE. Considérations sur la Grandeur et la Sainteté du Sacerdoce. Par R. P. Millet, de la Compagnie de Jésus. Cinquième édition. Pierre Téqui, Paris. 1921. Pp. xii—420. Prix, 5 *fr.* 50 *franco.*

LA SPIRITUALITÉ CHRÉTIENNE. Tome II: Le Moyen Age. Par P. Pourrat, Supérieur du Grand Séminaire de Lyon. J. Gabalda, Paris. 1921. Pp. xi—521. Prix, 10 *fr.*; 11 *fr. franco par la poste.*

KATHOLISCHE DOGMATIK NACH DEN GRUNDSÄTZEN DES HEILIGEN THOMAS. Zum Gebrauche bei Vorlesungen und zum Selbstunterricht. Von Dr. Franz Diekamp, Professor der Dogmatik an der Universität Münster. Erster Band: Einleitung in die Dogmatik.—Die Lehre von Gott dem Einen.—Die Lehre von Gott dem Dreieinigen. S. xii—308. Ladenpreis: geheftet, 24 *Mk.*; gebd., 28 Mk. 60. Zweiter Band: Die Lehre von der Schöpfung. — Die Lehre von der Erlösung durch Jesus Christus.—Die Lehre von der Gnade. S. x—556. Ladenpreis: geheftet, 34 *Mk.*; gebd., 40 *Mk.* Dritte bis fünfte, verbesserte Auflage. (*Lehrbücher zum Gebrauch beim theologischen Studium.*) Verlag der Aschendorffschen Verlagsbuchhandlung, Munster in Westf. 1921.

PHILOSOPHICAL.

THE CATHOLIC CITIZEN. By John A. Lapp, LL.D., author of *The Fundamentals of Citizenship, Our America, The Civics Catechism, Learning to Earn,* etc. The Macmillan Co., New York. 1921. Pp. x—247.

LA MORALE CATTOLICA E LE ODIERNE QUESTIONI SOCIALI. Mons. Pottier, Protonotario Apostolico. Vol. I. Società Editrice "Vita e Pensiero", Milano. 1921. Pp. 155. Prezzo, 5 *L.*

CARLO MARX. Francesco Olgiati. Con Prefazione di Fr. Agostino Gemelli, O.F.M. Terza edizione. Società Editrice "Vita e Pensiero", Milano. 1922. Pp. xxiv—360. Prezzo, 7 *L.*

NATURAL JUSTICE AND PRIVATE PROPERTY. By the Rev. Daniel Merino B., of Santiago, Chile. N. V. "Lecturis", Eindhoven. 1922. Pp. 125.

DO BABIES BUILD SLUMS? By Halliday Sutherland, M.D. (Edin.). Catholic Truth Society, London. 1922. Pp. 4.

INDULGENCES AS A SOCIAL FACTOR IN THE MIDDLE AGES. By Dr. Nikolaus Paulus. Translated by J. Elliot Ross. Devin-Adair Co., New York. 1922. Pp. 121. Price, $1.25 *net.*

A SHORT HISTORY OF CHRISTIAN THEOPHAGY. By Preserved Smith, Ph.D. Open Court Publishing Co., Chicago and London. 1922. Pp. 223. Price, $2.00.

THE PSYCHIC HEALTH OF JESUS. By Walter E. Bundy, Ph.D., Associate Professor of English Bible in De Pauw University. Macmillan Co., New York. 1922. Pp. xviii—299. Price, $3.00.

SPIRITISM AND THE CULT OF THE DEAD IN ANTIQUITY. By Lewis Bayles Paton, Ph.D., D.D., Nettleton Professor of Old Testament Exegesis and Criticism, Hartford Theological Seminary. Macmillan Co., New York. 1921. Pp. xi—325.

LITURGICAL.

CAEREMONIALE MISSAE PRIVATAE a Felice Zualdi, P.C.M., iam editum iuxta Novissimas Rubricas ac S. R. C. Decreta emendatum et auctum cura Salvatoris Capoferri, Pontificiae Academiae Liturgicae Romanae Censoris. Novissima editio. Pietro Marietti, Torino. 1922. Pp. viii—259. Pretium, 4 *fr.* 50.

LES NEUF OFFICES DU COEUR DE JÉSUS. Pratique de dévotion très sanctifiante et trop oubliée remontant à Ste. Marguerite-Marie. Pierre Téqui, Paris. 1921. Pp. 32. Prix, 0 *fr.* 45 *franco.*

COLLECTIO RERUM LITURGICARUM. Concinnata a Joseph Wuest, C.SS.R. Editio quarta ad Normam Legum Juris Canonici, Recentissimorum Decretorum S. R. C. et Novi Missalis emendata et ampliata. Bostoniae, Mass.: Typogr. Congr. SS. Redemptoris. 1921. Pp. 371 et 49. Pretium, $2.00.

PRINCIPAL TEXTS OF THE GREGORIAN AUTHORS CONCERNING RHYTHM. Context Original and Translation. Edited by J. G. Schmidt. Buffalo Volksfreund Printing Co., 46 Broadway, Buffalo, N. Y. Pp. 14. Price, $0.10.

RUBRICAE GENERALES MISSALIS ROMANI. A Pio X reformati et Ssmi. D. N. Benedicti XV auctoritate vulgati. Additis quibusdam specialiter observandis in Missa privata coram SS. Sacramento nec non coram Episcopo in sua Dioecesi. Accedunt etiam Orationes pro Praeparatione ad Missam atque Gratiarum Actione necnon Regulae pro Missis Votivis aliisque celebrandis. Sumptibus et typis Petri Marietti, Taurini, Italia. 1921. Pp. xvi—317. Pretium, 7 *fr.*

LAUDA SION. Gregorian Melodies for Liturgical and Other Functions. Compiled by the Rev. Thomas Rust, O.F.M. Edited by the Very Rev. Peter Griesbacher. Franciscan Herald Press, Chicago. 1921. Pp. 145. Price, $1.00 *postpaid.*

MEMORIALE RITUUM pro Aliquibus Praestantioribus Sacris Functionibus Persolvendis in Minoribus Ecclesiis. Benedicti XIII Pont. Max. jussu editum, Benedicti Papae XV auctoritate recognitum. Editio I Taurinensis juxta typicam. Sumptibus et typis Petri Marietti, Taurinorum Augustae. 1921. Pp. 76. Pretium, 5 *frs.*

HISTORICAL.

THE LIFE OF PATRICK AUGUSTINE FEEHAN, Bishop of Nashville, First Archbishop of Chicago. 1829-1902. By the Rev. Cornelius J. Kirkfleet, Ord. Praem. With sixteen illustrations. Matre & Co., Chicago. 1922. Pp. xix—381. Price, $3.50; $3.65 *postpaid.*

HISTORY OF THE DIOCESE OF GALVESTON AND ST. MARY'S CATHEDRAL. Diamond Jubilee, 1847-1922. Compiled by the Priests of St. Mary's Seminary, La Porte, Texas. Pp. 131.

THE CHURCH IN ENGLAND. By the Rev. George Stebbing, C.SS.R., author of *Story of the Catholic Church.* Sands & Co., London; B. Herder Book Co., St. Louis. 1921. Pp. 616. Price, $5.00.

SŒUR JEANNE-EMMANUEL, des Oblates de l'Assomption. 1874-1916. Maison de la Bonne Presse, Paris. 1919. Pp. ix—309. Prix, 2 *fr.* 80 *franco.*

L'HÉRITAGE D'UN ÉVEQUE D'OCÉANIE. Par Mgr. J. Blanc, Vicaire Apostolique de l'Océanie Centrale. Orné de 22 illustrations hors texte. Imprimerie et Editions Jeanne d'Arc, Toulon. 1921. Pp. 313. Prix, 6 *fr.*

LE R. P. ÉTIENNE PERNET, Religieux des Augustins de l'Assomption, et Fondateur des Petites-Sœurs de l'Assomption, Gardes-malades des pauvres à domicile. Maison de la Bonne Presse, Paris. Pp. xx—306. Prix, 7 *fr.* 60 *franco.*

ŒUVRES PASTORALES de S. Em. le Cardinal Sevin, Archêveque de Lyon et Vienne, Primat des Gaules. Tome I: Chalons (1908-1912), pp. lxxxv — 698. Tome II: Lyon (1912-1916), pp. 704. Maison de la Bonne Presse, Paris.

THE SISTERS OF THE I. H. M. The Story of the Founding of the Congregation of the Sisters Servants of the Immaculate Heart of Mary and Their Work in the Scranton Diocese. By a Member of the Scranton Community. P. J. Kenedy & Sons, New York. 1921. Pp. xv—503. Price, $5.00; $5.20 *postpaid.*

AN INTRODUCTION TO THE HISTORY OF CHRISTIANITY. A. D. 590-1314. By F. J. Foakes Jackson, Fellow of Jesus College, Cambridge, and Professor of Christian Institutions in Union Theological Seminary, New York. Macmillan Co., New York. 1921. Pp. ix—390.

THE JESUITS, 1534-1921. A History of the Society of Jesus from its Foundation to the Present Time. By Thomas J. Campbell, S.J., author of *Pioneer Laymen of North America, Pioneer Priests of North America, Father Isaac Jogues*, etc. Encyclopedia Press, New York. 1921. Price: popular edition, one volume c: xvi—937 pages, $5.00; library edition, two volumes of 480 pages each, $7.50.

MEDIÆVAL HERESY AND THE INQUISITION. By A. S. Turberville, M.C., M.A., B.Litt., Lecturer in Modern History in the University College of North Wales, Bangor; Late Scholar of New College, Oxford. E. P. Dutton & Co., New York; Crosby Lockwood & Son, London. 1921. Pp. vii—264. Price, $4.00.

THE COUNTER REFORMATION IN SCOTLAND. With Special Reference to the Revival of 1588 and 1595. By John Hungerford Pollen, Editor of *Papal Negotiations with Queen Mary*. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. Pp. 79. Price, $1.00.

MISCELLANEOUS.

THE OFFICIAL CATHOLIC DIRECTORY for the Year of Our Lord 1922. Containing Ecclesiastical Statistics of the United States, Alaska, Philippine Islands, the Canal Zone, the Virgin Islands, the Island of Guam, the U. S. Possessions in Samoa, Hawaiian Islands, Porto Rico, British Honduras, C. A.; Jamaica, B. W. I.; Canada, Newfoundland, Ireland, England, Scotland, Wales, Cuba, and the United States of Mexico. Complete edition. P. J. Kenedy & Sons, New York. Pp. 1438.

"ON MY KEEPING" AND IN THEIRS. A Record of Experiences "On the Run", in Derry Gaol, and in Ballykinlar Internment Camp. By Louis J. Walsh. P. J. Kenedy & Sons, New York. 1922. Pp. xv—112. Price, $0.75; $0.80 *postpaid*.

TWOPENNY PAMPHLETS: *D227, The Miracles at Lourdes*. By the Rev. F. Woodlock, S.J. Pp. 27. *F244, Two Stories*. By G. R. Snell. Pp. 15. *S84, Catholic Social Reform versus Socialism*. By Hilaire Belloc. Pp. 8. Catholic Truth Society, London. 1922. Price, 2 *d*. each.

BUNNY'S HOUSE. A Novel. By E. M. Walker. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. 270. Price, $2.00; $2.15 *postpaid*.

CATHOLIC DIRECTORY OF INDIA, BURMA AND CEYLON. Seventy-second Annual Issue. Catholic Supply Society, Madras. 1922. Pp. 495.

MUSA AMERICANA. By Anthony F. Geyser, S.J., A.M., Professor of Latin Literature, Campion College, Prairie du Chien, Wis. First Series: *Patriotic Songs in Latin, Set to Popular Melodies*, with English Text. Second edition, revised and enlarged. 1920. Pp. 47. Price, $0.15. Second Series: *Home Songs in Latin, Set to Popular Melodies*, with English Text. 1919. Pp. 47. Price, $0.25. Third Series: *Latin Odes in Classic Metres*, with English Text. 1920. Pp. 71. Price, $0.25. Fourth Series: *Vicus Desertus* (*The Deserted Village*). By Oliver Goldsmith. In Latin Hexameters, with English text. 1920. Pp. 33. Price, $0.15. Loyola University Press, Chicago.

HERDERS KONVERSATIONS-LEXIKON. Dritte Auflage. Reich illustriert durch Textabbildungen, Tafeln und Karten. Zweiter Ergänzungs-Band. Erste Hälfte: A bis K. Zehnter Band des Gesamtwerkes. Herder & Co., Freiburg, Brisg., und St. Louis. 1921. Seiten 464. Preis, $4.75.

COBRA ISLAND. A Catholic Scout's Adventures. By Neil Boyton, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. 176. Price, $1.15 *net*.

Jewelled Ciborium for the Catholic Actors' Chapel of St. Malachys Church, New York made for the Rev. Edward F. Leonard by

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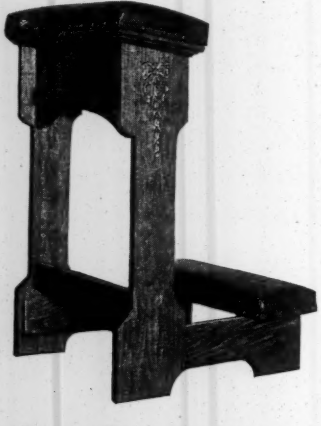

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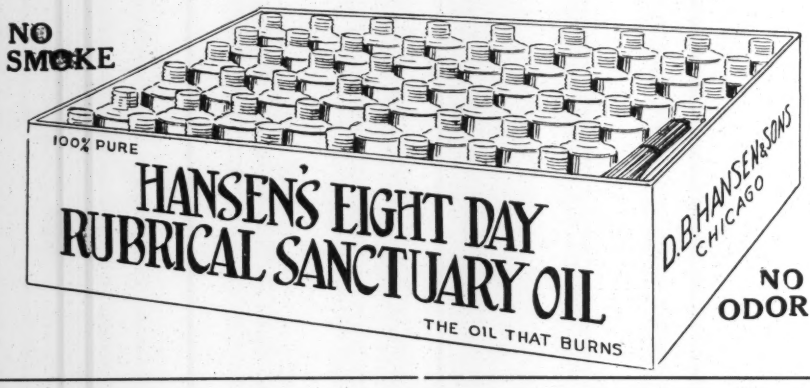

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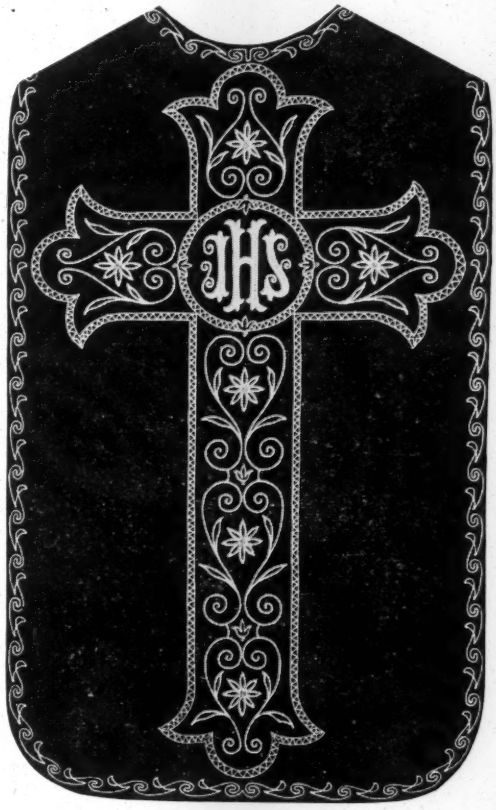

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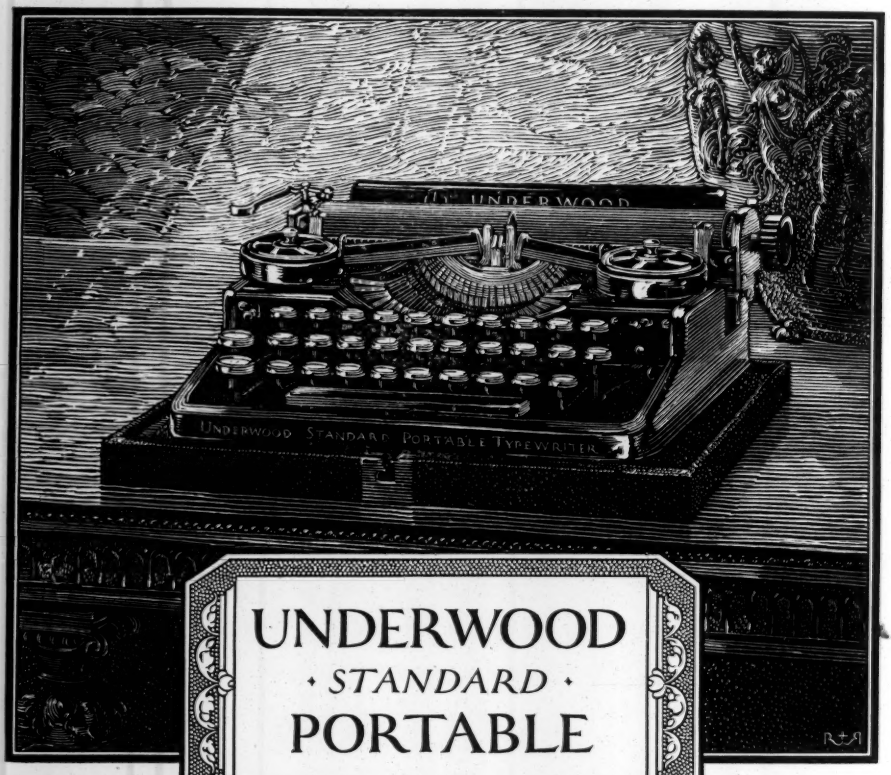

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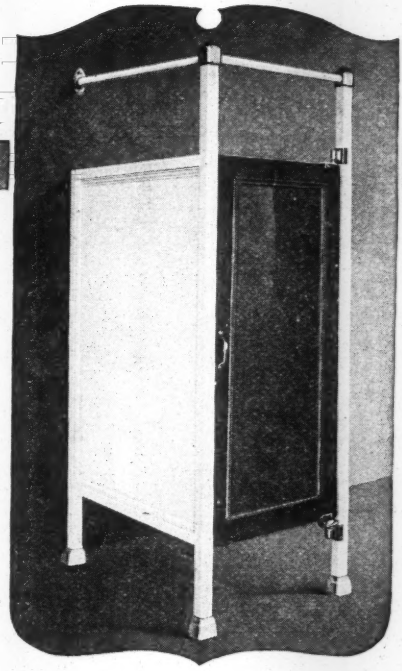

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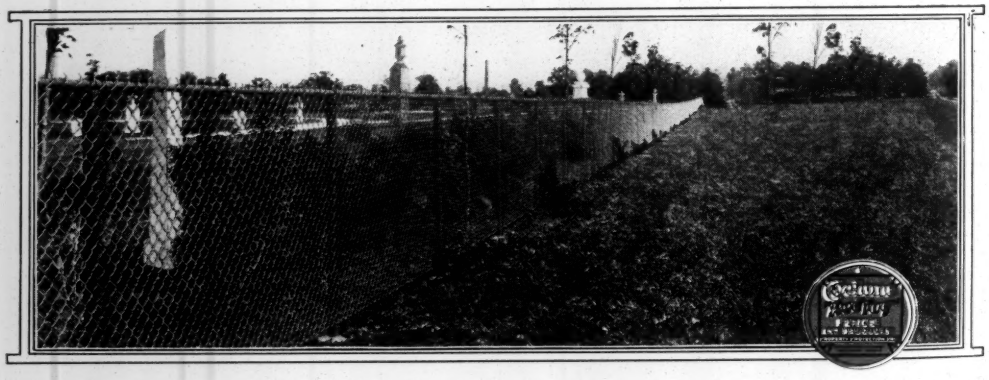

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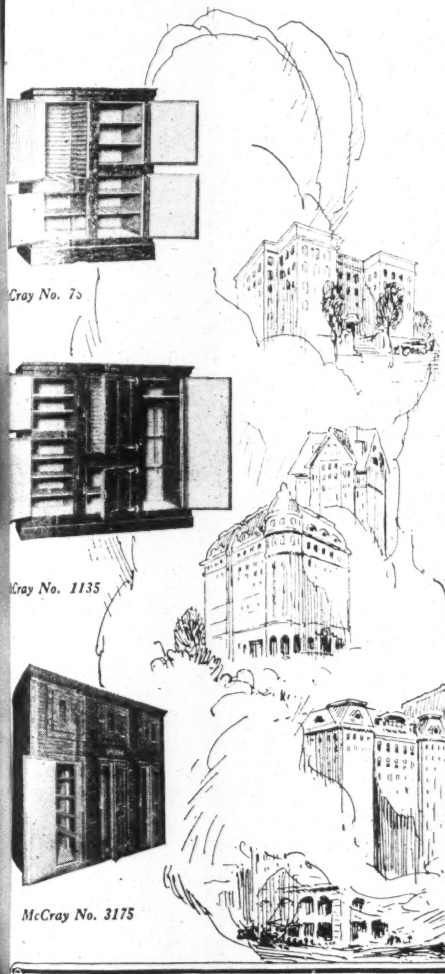

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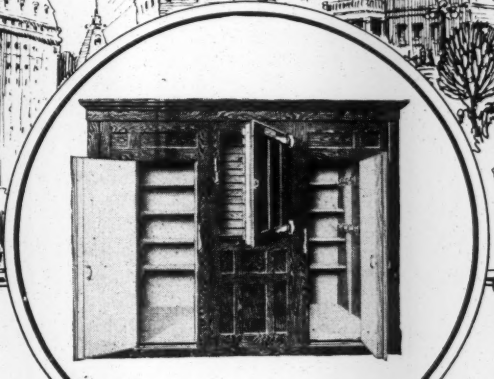

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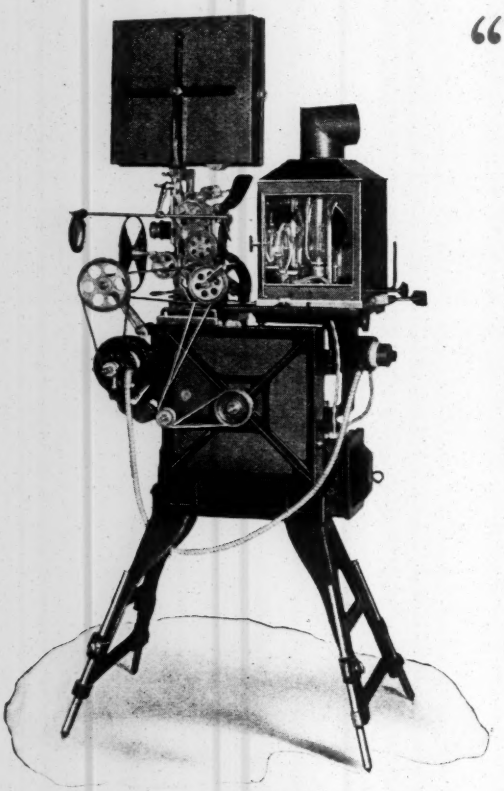

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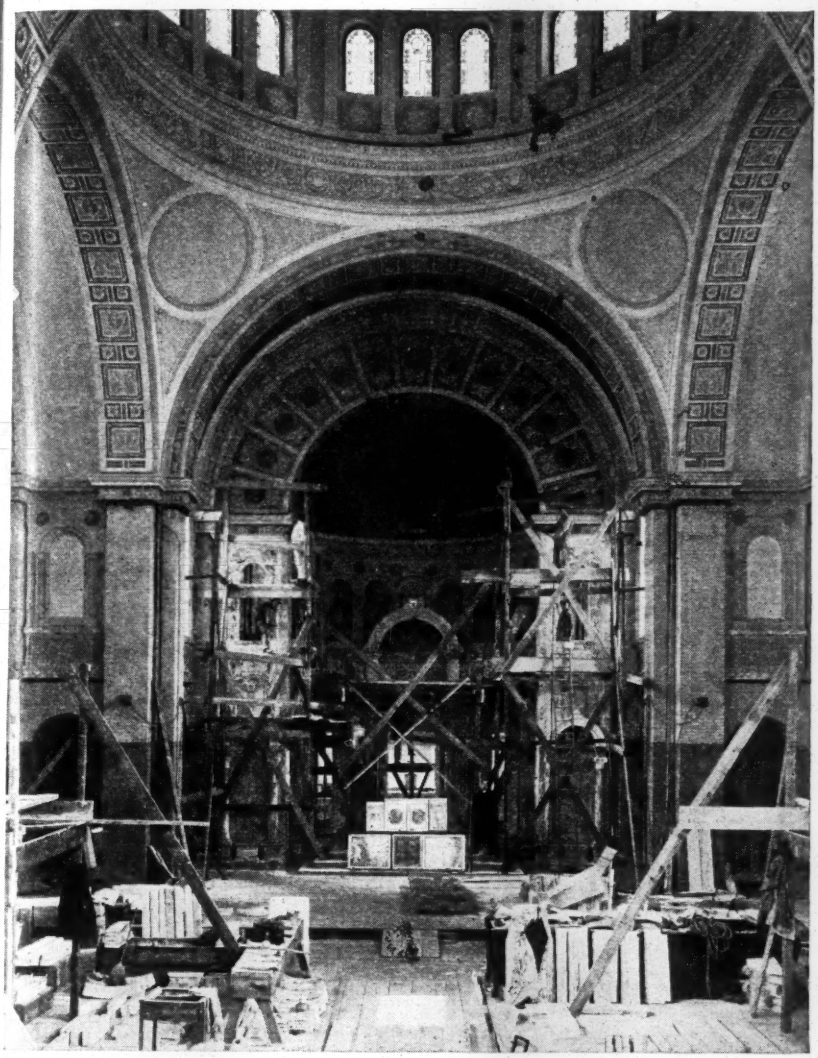

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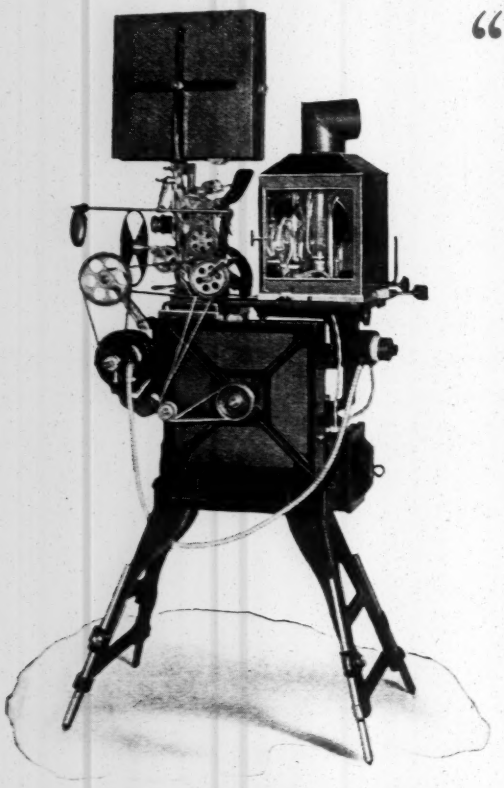

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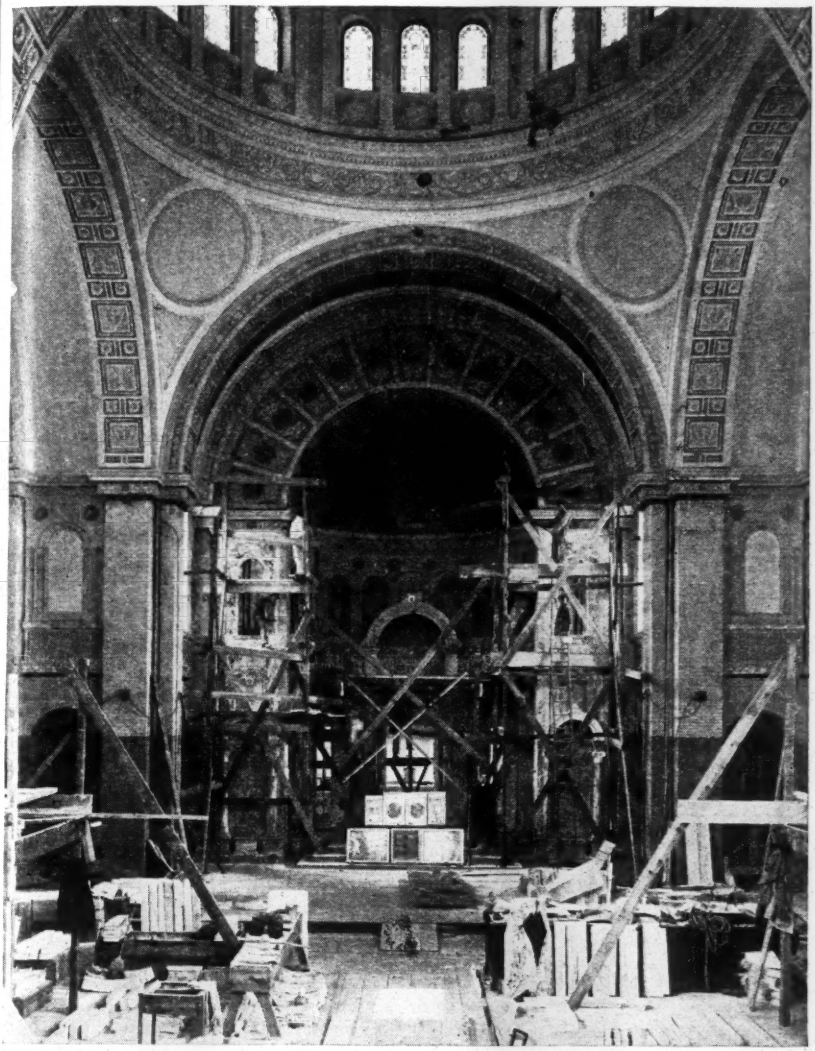

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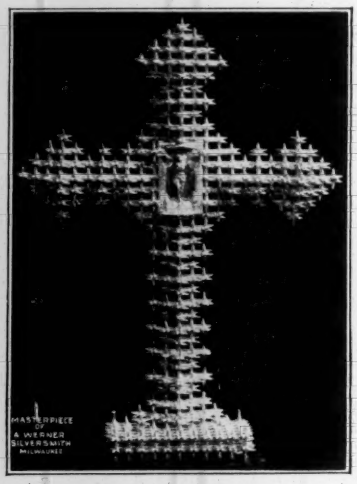

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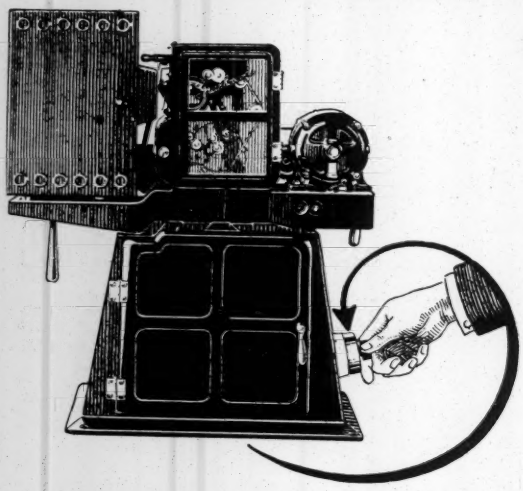

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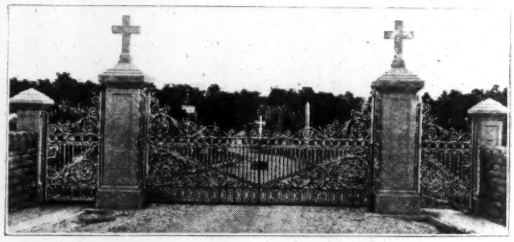

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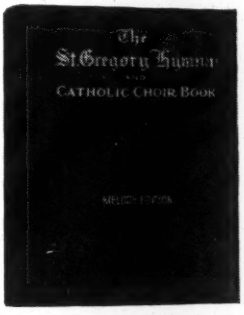

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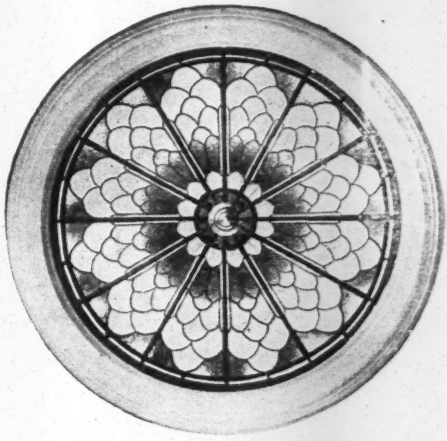

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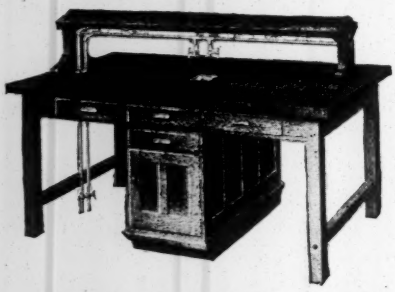

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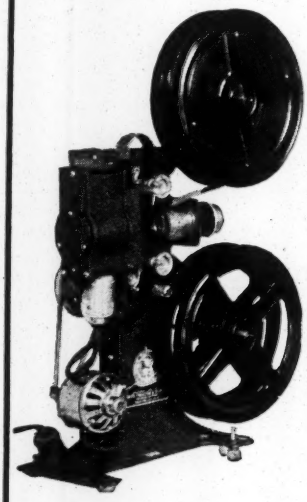

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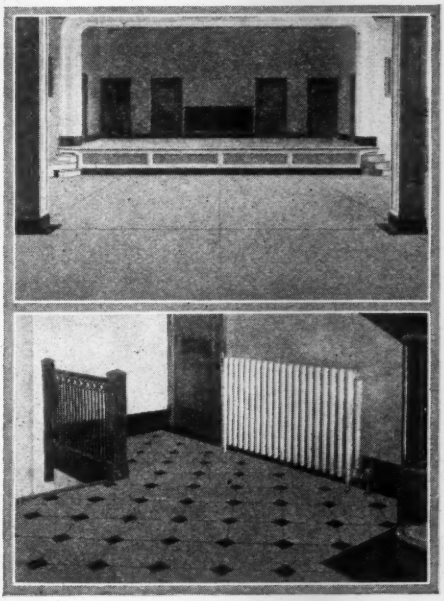

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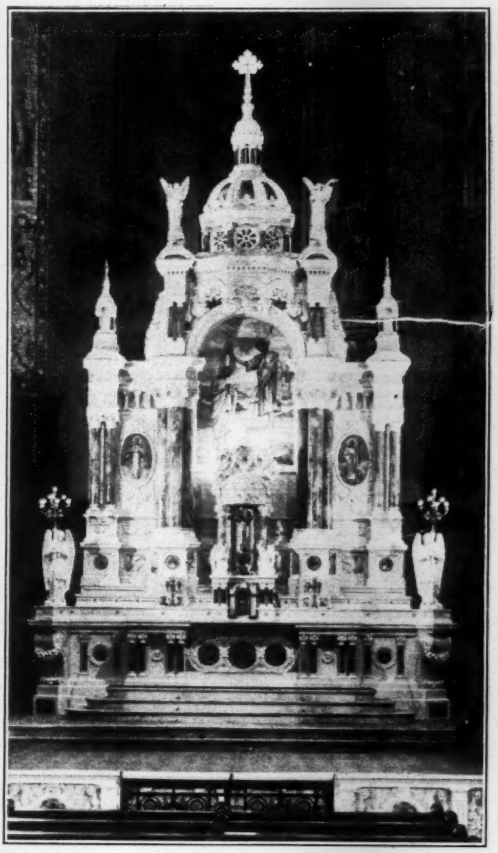

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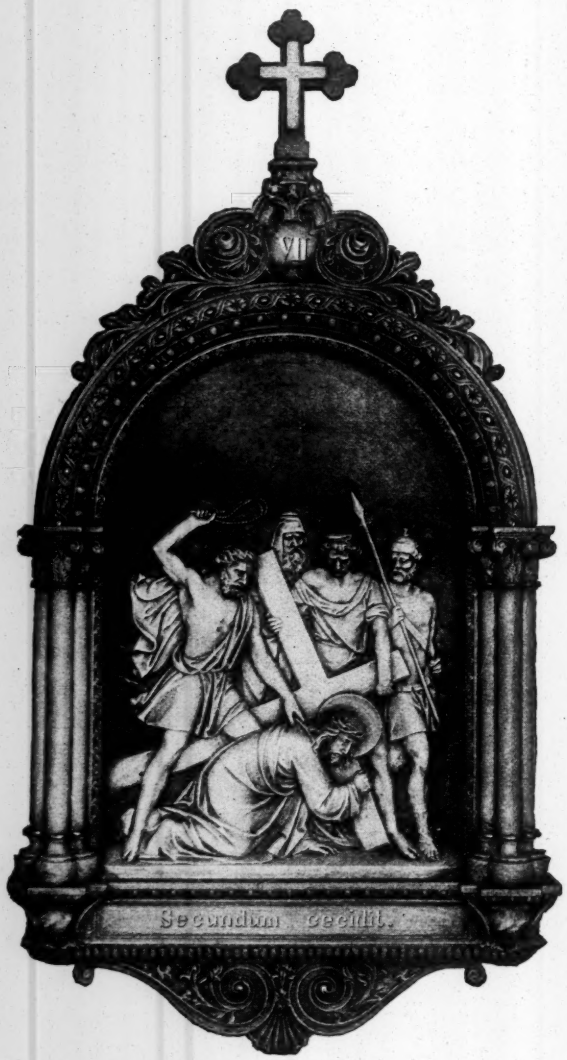

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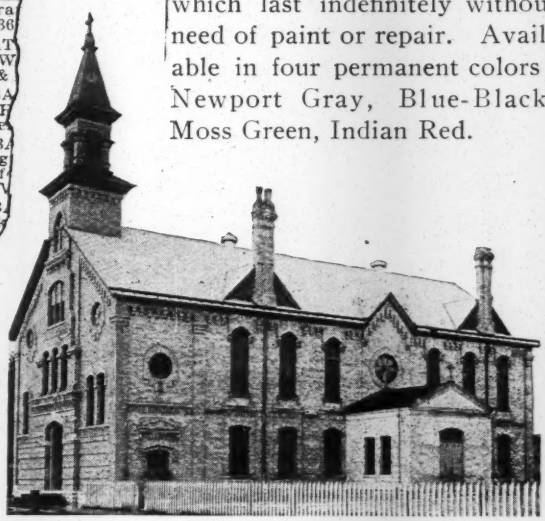

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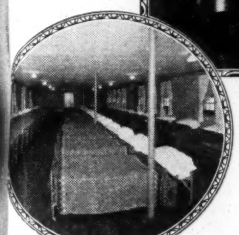

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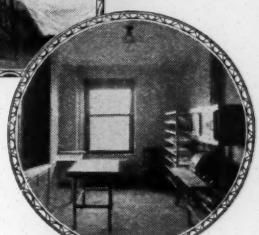

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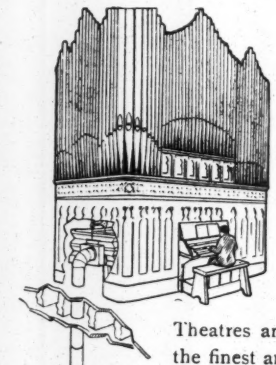

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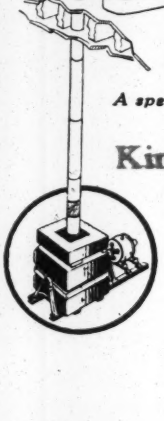

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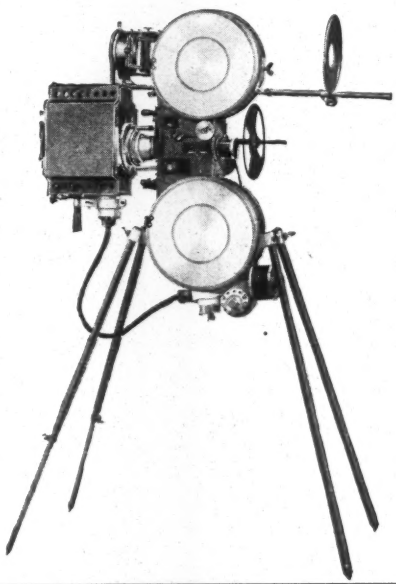

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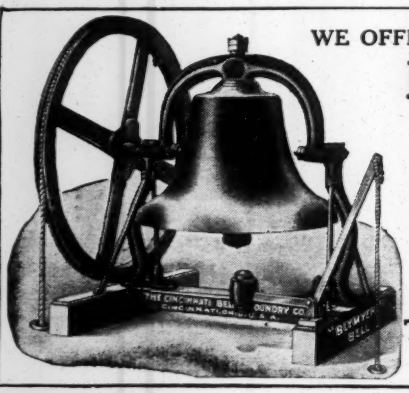

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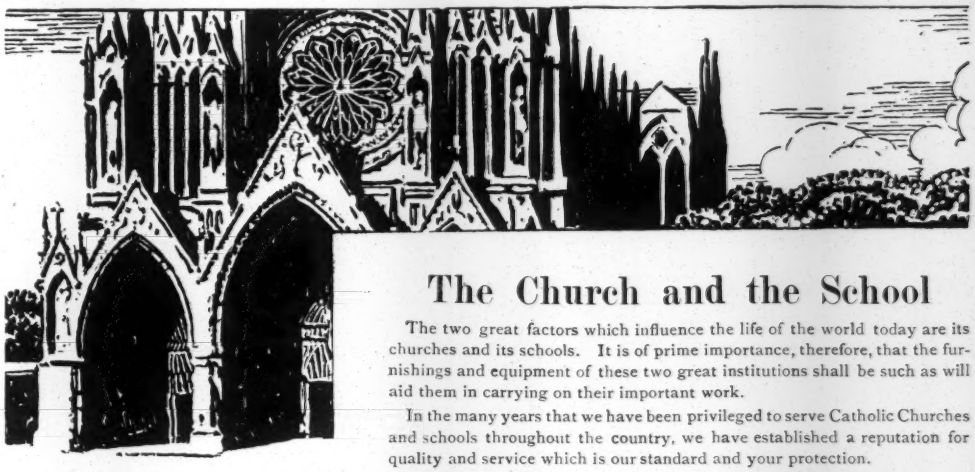

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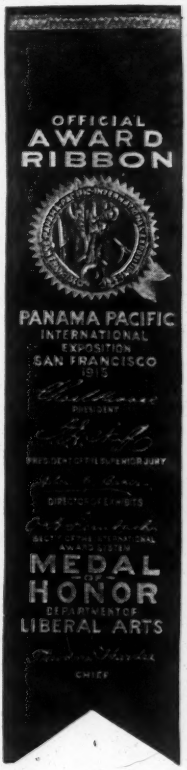

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